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CONTAINING

A RECORD OF THE HUMAN RACE FROM THE
EARLIEST HISTORICAL PERIOD TO THE PRESENT TIME;
EMBRACING A GENERAL SURVEY OF THE PROGRESS OF MANKIND
IN NATIONAL AND SOCIAL LIFE, CIVIL GOVERNMENT,
RELIGION, LITERATURE, SCIENCE AND ART

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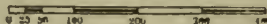
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A. D. 500
By I. S. Clare
SCALE OF MILES

A. D. 500

By I. S. Clare

SCALE OF MILES





CHAPTER XX.

WESTERN EMPIRE RESTORED.

SECTION I.—THE FRANKISH, OR NEW WESTERN EMPIRE.

ALLUSION has been made to the deposition of Chilperic III., the last Merovingian King of the Franks, by PEPIN THE LITTLE, the son of Charles Martel and the founder of the Carlovingian dynasty of Frankish kings, A. D. 752. Pepin's elevation to the Frankish throne was the result of a compact between himself and Pope Zachary, based on considerations of mutual interest. Pepin needed the Pope's sanction to legitimize his crown; while the Pope needed the aid of the Frankish arms, by which he was elevated ultimately to the position of a temporal and territorial sovereign. This alliance between the Carlovingians and the Papacy became a principle of regeneration and progress for France and all Western Europe. A strong monarchical government was now established, clothed with the power to make itself universally respected; and at the same time the Papacy became a fixed predominant authority for the management of the affairs of the Church.

Thus when the last of the feeble descendants of Clovis was dethroned by Pepin the Little, the Frankish kingdom, by being brought into close political connection with the Holy See, became the leading state in Europe; and the foundation was laid for the system of policy which has since prevailed in Europe, by the combination of the highest ecclesiastical authority with the most extensive civil power.

Many circumstances had previously tended to give the Pope, as the Bishop of Rome was called from an unknown period, great and commanding authority over the Christian nations of the West. Among the most influential of these circumstances was the extravagant claim to the ancient dominion of the Cæsars, seriously put forth by the Eastern Roman Emperors, when they lacked the means and the ability to uphold their pretensions. Weary of the pride and cruelty of the

Pepin the Little, Founder of the Carlovingian Dynasty, A. D. 752-768.

Civil and Ecclesiastical Power.

Rise of the Papacy.

Byzantine Greeks, the Italians supported the papal power as a counterpoise to the imperial authority, and were eager to have the Bishop of Rome recognized as the Head of the Christian Church, for the purpose of guarding against the usurpation of the title by the Patriarch of Constantinople.

Pepin the
Little
and Pope
Stephen
II.

The recognition of Pepin's elevation to the Frankish throne was thus something more than a mere form, being a ratification of his claims by the only authority that was respected by the nations of Western Christendom. In return Pepin furnished military assistance to the Popes in their wars with the Lombards, and openly proclaimed himself the champion of the Church. Astolph, King of the Lombards, seized Ravenna, the capital of the Exarchate, and menaced Rome. In A. D. 753 Pope Stephen II. visited Paris, the Frankish capital, as already related, to implore Pepin's assistance. Pepin swore to cross the Alps to the pope's aid the next year, and was crowned at St. Denis by Pope Stephen II., with great pomp, being at the same time invested with the title of *Patrician of the Romans*.

Beginning
of the
Pope's
Temporal
Power.

The following year, A. D. 754, Pepin led a large army into Italy, defeated the Lombards, and compelled King Astolph to agree to cede to the Pope all the territory which he had conquered. Pepin then returned to his dominions, and Astolph at once broke his promise, ravaged the Romagna, besieged Rome and demanded the Pope's surrender. Pepin immediately crossed the Alps a second time and chastised the Lombard king so severely that he was obliged to surrender the Exarchate of Ravenna and the Pentapolis for the sake of peace. Pepin conferred these territories upon the Pope, thus elevating him to the dignity of a temporal as well as a spiritual ruler. The Frankish king retained the sovereignty of these provinces, but the Pope obtained their rich revenues. This was the beginning of the Pope's temporal power, which lasted until 1870.

Boniface,
or
Winfried,
"the
Apostle
of the
Germans."

Under the protection of Pepin the Little, some active English missionaries proclaimed the religion of a crucified Jesus to the savage inhabitants of Germany. The most celebrated of these Anglo-Saxon missionaries was Boniface, or Winfried, who preached the Gospel in Hesse, where he built the abbey of Fulda, and who founded bishoprics and colleges for education among the Thuringians, the Franks and the Bavarians, and manifested such zeal that he acquired the title of "the Apostle of the Germans." After being appointed Archbishop of Mayence, Boniface in his old age undertook another mission to the heathen Finlanders, who murdered the noble missionary. Through the influence of the Carlovingian kings, the bishoprics and colleges which Boniface had established became closely united with the Roman See, and the abbey of Fulda was free from all jurisdiction except that of the Pope.

The whole of the reign of Pepin the Little was marked by warlike enterprises. In A. D. 752 he undertook to expel the Saracens from the province of Septimania. He drove them successively from all the Septimanian cities, and finally besieged Narbonne, the capital of the province, which some Gothic citizens betrayed to him in A. D. 759. By this success the war was decided in favor of the Frankish monarch, and Septimania became ultimately a Frankish province.

Pepin's
War with
the
Saracens.

The great duchy of Aquitaine, embracing a fourth part of the territory of modern France, cast off its allegiance to the Frankish sovereign, but Pepin reduced it to submission. The war commenced in A. D. 760 and continued eight years. The Duke of Aquitaine made an obstinate resistance, but was put to death by his own people in A. D. 768, and the Frankish king's authority over the duchy was restored. This triumph ended the career of Pepin the Little. On his return from Aquitaine, Pepin was seized with a violent fever at Saintes. He was removed with great difficulty to St. Denis, where he died September 24, A. D. 768, at the age of fifty-four, after a reign of almost twenty-seven years—eleven as Mayor of the Palace, and almost sixteen as King of the Franks.

Revolt
of
Aquitaine
Sup-
pressed.

In accordance with Pepin's will, the Frankish dominions were divided between his sons, CHARLES and CARLOMAN—a repetition of the pernicious policy which had proved so destructive to the Merovingian dynasty. The mutual jealousy of Charles and Carloman would have exploded in civil war, but for the judicious interference of their mother, Bertha. Three years after their accession, A. D. 771, Carloman died suddenly, and his widow and children fled to the Lombards. His brother Charles, who is better known by his French name, CHARLEMAGNE, or Charles the Great, was declared sole King of the Franks by the voice of the estates of the kingdom.

Pepin's
Sons.

Charle-
magne,
A. D.
768-814.

The accession of Pepin the Little to the Frankish throne was the triumph of the Teutonic element over the Latin-Celtic race in Gaul. The predominance of this Germanic element was still more marked in the reign of Charlemagne, who proved himself one of the greatest sovereigns in the world's history. This prince had acted a conspicuous part in his father's wars in Italy, and displayed more than ordinary abilities, both as a general and a statesman. He distinguished himself in the suppression of the revolt in Aquitaine, and deservedly acquired the fame of recovering that fine province to the Frankish dominions.

His
Greatness

The protection granted to Carloman's family threatened to produce a rupture with the Lombard king Desiderius. There was another ground of hostility between Charlemagne and Desiderius. Charlemagne had married the Lombard king's daughter, and afterwards divorced her. Desiderius menaced war, but lacked the means to execute

Charle-
magne
and the
Lombard
King,
Deside-
rius.

his threats. Charlemagne would have crossed the Alps to chastise the Lombard monarch, had not a more formidable foe appeared on the eastern frontier of the Frankish dominions.

The
Heathen
Saxons
of
Germany.

This new enemy was the Saxons, who were the only German people who had never submitted to the dominion of the Franks, and whose country extended from the mouths of the Elbe southward to Thuringia, and westward nearly to the Rhine. The Saxons had not yet become Christians, and were still worshipers of Odin and Thor. They frequently devastated the frontier provinces of the Christian Franks, and displayed particular animosity toward the Christian churches and clergy. A Christian missionary, St. Libuinus, had vainly endeavored to convert the Saxons by denouncing God's vengeance against their paganism; but they were so exasperated by his reproaches that they expelled him from their country, burned the church erected at Davenport, and massacred the Christians.

Massacre
of
Davenport.

The
Champ de
Mai.

The general convocation of the Franks, called from the time of meeting the *Champ de Mai*, or "Field of May," was then assembled at Worms under the presidency of Charlemagne. This assembly considered the massacre at Davenport a *casus belli*, and accordingly declared war against the Saxons. As the Assembly of the Champ de Mai was both a convention of the estates of the Frankish kingdom and a review of the military power of the Franks, a Frankish army was in immediate readiness. Charlemagne crossed the Rhine, captured the important Saxon fortress of Eresburg, destroyed the Saxon idols, and in A. D. 772 compelled the Saxons to accept a treaty of peace and to give hostages for their good behavior. No sooner had Charlemagne returned home from his first Saxon campaign, than he was summoned to Italy to rescue Pope Adrian I. from the wrath of the Lombard king Desiderius, who was so enraged at the Pope's refusal to recognize Charlemagne's sons as Kings of the Franks that he actually invaded the Pope's dominions and besieged Rome itself. Charlemagne forced a passage over the Alps, and was actually descending from the mountains before the Lombards were aware that he had begun his march.

Charle-
magne's
First War
with the
Saxons.

His War
with the
Lom-
bards.

Siege and
Capture
of Pavia
by
Charle-
magne.

After vainly endeavoring to check the Franks in the defiles, Desiderius abandoned the field and shut himself up in his capital, Pavia, which withstood a year's siege, during which Charlemagne visited Rome and was very enthusiastically received by the Pope and the citizens. The whole body of the clergy appeared with banners in their hands, and Pope Adrian I. received the great monarch in the church of St. Peter, the people singing: "Blessed is he that cometh in the name of the Lord." Soon after he had returned to camp, in A. D. 774, Pavia surrendered. Desiderius and his queen were made prisoners, and spent the remainder of their days in separate cloisters. Charlemagne, plac-

End of
the
Lombard
Kingdom.

ing the iron crown of the Lombard kings upon his own head, assumed the title of King of Italy; thus putting an end to the Lombard monarchy, which had existed in Northern Italy for two centuries (A. D. 571-774).

Thenceforth Charlemagne's full title was *King of the Franks and Lombards and Patrician of the Romans*. The Lombard nobles were permitted to retain their estates and titles as his vassals. In A. D. 776 they plotted against Charlemagne, and were aided by the Eastern Roman Emperor, Leo IV. The great Frankish monarch crossed the Alps in midwinter, crushed the revolt, and filled all the important offices in Lombardy with Franks.

**Lombard
Revolt
Crushed.**

While Charlemagne was engaged in Italy the Saxons expelled the Frankish garrisons from their territory. But after the conquest of the Lombards, Charlemagne again led a large army into the Saxon country, subdued the barbarians a second time, and compelled the Saxon chiefs to agree to the Peace of Paderborn in A. D. 777. The warlike Saxon duke, Witikind, refusing to accept the treaty, fled to the Danes.

**Charle-
magne's
Second
War
with the
Saxons.**

In the same year that Charlemagne ended his second war with the Saxons (A. D. 777), the Saracen Emir of Saragossa sought refuge at the Frankish court and solicited Charlemagne's aid in his struggle with the King of Cordova, offering to become tributary to the Frankish king in return for such assistance. Charlemagne promised to help the Emir, and in A. D. 778 he led an expedition over the Pyrenees into Spain. The Frankish monarch dismantled Pampeluna and Saragossa, and annexed all that portion of Spain between the Pyrenees and the Ebro to the Frankish dominions, in consequence of the disputes that distracted the Mohammedans in Spain. After his great victory at Saragossa, Charlemagne was recalled home by a new and more dangerous revolt of the Saxons.

**Charle-
magne's
War
with the
Saracens
of
Spain.**

As the Frankish monarch was recrossing the Pyrenees into France, his rear-guard, under the command of his nephew Roland, was treacherously attacked and cut to pieces by the Basques in the pass of Roncesvalles, or Ronceveaux, Roland himself being among the slain. The battle of Roncesvalles gave rise to many romances, and was celebrated in the poetry of the Middle Ages.

**Battle of
Ronces-
valles.**

A more minute account of this famous encounter will be interesting. The celebrated valley of Roncesvalles is the line of communication between France and Navarre, and the road through it is rugged and tortuous, with narrow gorges between steep mountains. While the Franks were toiling through these defiles, the Basques and Saracens formed ambuscades on the summits of the mountains, hidden by the dense forests which there abound.

**Minute
Account
Thereof.**

The
Basque
Onset.

After the greater portion of the Frankish army had passed, the Basque mountaineers suddenly rushed down the declivities and assailed the Frankish rear-guard and the divisions intrusted with the charge of the baggage. The Franks were surprised, but not disheartened. They made a desperate resistance, and vainly endeavored to cut their way to the main body of their army. The assailants had the advantage of a light equipment and a favorable position, and the entire rear-guard of the Franks was cut off. The baggage was plundered before Charlemagne was aware of their peril, and the Basque mountaineers disappeared so rapidly with their booty as to elude all pursuit.

Romance
of
Ronces-
valles.

Though the legendary account of the battle of Roncesvalles contains very little truth, it is of great historical importance, as no history ever possessed a wider influence than this romantic tale. By singing the song of Roland the Normans were encouraged at the battle of Hastings, and by it the French were inspired to their most glorious deeds.

Saracen
Address.

According to this legend Charlemagne had almost conquered Spain in a war which lasted more than seven years. The Saracen king, whom the romances call Marsiles, in dread of total ruin held a council of his most prominent Emirs and nobles, who unanimously recommended him to conciliate Charlemagne by immediate submission. With the usual inconsistency of romance, a Saracen ambassador is said to have taken a stand near the Spanish marches, and he addressed the Frankish sovereign thus: "God protect you! Behold here are presents which my master sends; and he engages, if you withdraw from Spain, to come and do you homage at Aix la Chapelle."

Roland's
Belliger-
ency.

Charlemagne is said to have summoned his twelve Paladins to council to deliberate upon the offer made by the Saracen ruler of Spain. Roland was strenuously opposed to negotiating with a non-Christian, declaring that it was the duty of Christians to rescue Spain from the dominion of the crescent, and to place it again under the banner of the cross. But two of the Paladins, Ganelon and the Duke Naimés, maintained that it was contrary to the rules of chivalry to refuse grace to a vanquished foe.

Charle-
magne's
Peaceful
Attitude.

Charlemagne, whom the romances represent as a perfect model of chivalry, yielded to the arguments of the advocates of peace, and inquired which of his peers would undertake to return with the Saracen ambassador and convey a suitable answer to Marsiles, the Saracen sovereign of Spain. Ganelon offered his services, but Roland contemptuously declared that he was unfit for such a duty, and offered himself instead.

Ganelon
and
Roland.

A spirited debate arose in the council. Ganelon was so exasperated by the scorn with which his pretensions were treated by Roland, and

by the imputations upon his loyalty and courage, that he said indignantly to his rival: "Take care that some mischief does not overtake you." Roland, who did not possess the quality of moderation among some other virtues, replied: "Go, you speak like a fool! We want men of sense to carry our messages; if the king pleases, I will go in your place." Ganelon angrily answered: "Charles is commander here; I submit myself to his will." Thereupon Roland loudly laughed—an act of discourtesy which so offended the other Paladins that they unanimously recommended Ganelon as the most suitable ambassador to the court of Marsiles.

The Saracen ambassador had obtained private information of the angry discussion which had occurred in the king's council. Upon returning to the Saracen court he took every opportunity to remind Ganelon of the insult which he had suffered, and, though he did not succeed immediately, he certainly weakened the Paladin's loyalty and led him secretly to consider the possibility of revenging himself by treasonable means.

At his first interview with Marsiles, Ganelon maintained the pride and dignity of a French chevalier. Said the Saracen King of Cordova: "Charles is now old; he must be close upon a hundred years of age; does he not think of taking some repose?" Ganelon firmly replied: "No! no! Charles is ever powerful; so long as he has around him the twelve peers of France, but particularly Oliver and Roland, Charles need not fear a living man."

But subsequent conversations enabled the Saracen sovereign to work upon Ganelon's cupidity and his jealousy of Roland so effectually that he consented to give him such information as would enable him to cut off the rear of the Frankish army when it returned to Roncesvalles in accordance with the terms of the treaty.

Ganelon returned to Charlemagne's camp and informed the Frankish king that Marsiles had agreed to become his vassal and to pay tribute. Charlemagne at once ordered his army to return to France, the king personally assuming command of the van, while the rear-guard under Roland followed at a little distance through the pass of Roncesvalles with the baggage and plunder.

Meanwhile Marsiles had collected a vast army from his subjects in Spain, and from the numerous auxiliaries of Northern and Central Africa. According to Ganelon's instructions, the Saracen ruler of Spain sent large detachments of his troops to occupy the woods and mountains overhanging "the gloomy Roncesvalles' strait."

When the Franks were involved in the pass they were suddenly assailed simultaneously in front, flank and rear. Oliver climbed a tree for the purpose of obtaining some idea of the number of the enemy.

The
Saracen
Envoy.

Marsiles
and
Ganelon.

Policy
of
Marsiles.

Charle-
magne's
Retreat.

Saracen
Ambus-
cade.

Oliver
and
Roland.

Seeing that the Saracen hosts were vastly superior to the Franks, he called out to Roland: "Brother in arms! the infidels are very numerous, and the Christians are few; if you sounded your horn King Charles would bring succor."

Roland's
Reply.

Roland replied: "God forbid that my lineage should be dishonored by such a deed! I will strike with my good sword Durandel; and the infidels falling beneath my blows will discover that they have been led hither by their evil fate."

Oliver's
Order.

Oliver repeated: "Sound your horn, companion in arms! the enemies hem us in on every side." Roland reiterated: "No! our Franks are gallant warriors; they will strike heavy blows and cut through the host of the foul paynim." Roland then prepared his troops for action. Archbishop Turpin, who perceived that the conflict would be desperate and bloody, ordered the Frankish soldiers to kneel and to join in a general confession of faith, after which he conferred upon them absolution and his episcopal benediction.

Roland's
Gallant
Defense.

The Christian Franks made a heroic defense, but numerical superiority eventually prevailed over valor. "Down went many a noble crest; cloven was many a plumed helmet. The lances were shattered in the grasp of Christendom's knights, and the swords dropped from their wearied arms." Turpin, Oliver and Roland still survived, and feebly resisted. At length Roland turned to Oliver, exclaiming: "I will sound my horn, Charles will hear us, and we may yet hope again to see our beloved France." Oliver replied: "Oh! shame and disgrace, why did you not sound when first I asked you? The best warriors of France have been sacrificed to your temerity; we must die with them!" But Turpin insisted that the horn should be blown as a signal to the king, whereupon Roland blew such a blast that the blood spouted from his mouth, thus opening his wounds afresh and pouring forth in torrents.

Charle-
magne's
Return
to the
Pass.

Charlemagne, who was then almost a hundred miles distant, heard the sound, and said: "Our men are engaged at disadvantage; we must haste to their assistance." The traitor Ganelon replied: "I do not believe it." The Frankish monarch was thus dissuaded from going to Roland's aid. With his dying breath, Roland again blew a wailing blast from his horn. Charlemagne understood the character of the sound, and exclaimed: "Evil has come upon us; those are the dying notes of my nephew Roland!" The Frankish king accordingly returned to Roncesvalles; but Roland and all his comrades lay dead in the pass, and Charlemagne was only able to honor their corpses with Christian burial.

Fate of
Roland
and His
Band.

The Song
of Roland.

Such are the salient points in the old romance on which the song of Roland is founded. The narrative was accepted as a historical fact

until the very close of the Middle Ages; and when King John the Good, of France, shortly previous to the disastrous battle of Poitiers, reproached his nobles that there were no Rolands in his army, an aged knight replied: "Sire, Rolands would not be wanting if we could find a Charlemagne."

As the Saracen Emir of Saragossa had violated his promise to do homage to Charlemagne, the Frankish king organized the conquered territory into a Frankish province called *Marca Hispanica*, or the "Spanish March." The governor of this province had jurisdiction over Rousillon, Catalonia, and the infant kingdoms of Aragon and Navarre; and his capital was Barcelona.

Marca
His-
panica.

While Charlemagne was fighting against the Mohammedans in Spain, the Saxons again took up arms against the Franks; but after his return from Spain, Charlemagne again invaded and ravaged the territories of the Saxons, and again subjugated those fierce people after a series of desperate encounters. The victorious Frankish king compelled many of the conquered Saxons to join his armies in a war against the Slavonians in the East of Europe.

Charle-
magne's
Third
War with
the
Saxons.

On the march against the Slavonians, the Saxons in Charlemagne's army fell suddenly upon the Frankish soldiers and massacred many of them. This treachery was terribly avenged by the Frankish monarch, who devastated the Saxon territory and caused four thousand five hundred Saxons whom he had made prisoners to be put to death. The Saxons now renewed the war, but after sustaining a severe defeat on the Hase they were obliged to submit, and Saxony became a portion of the Frankish Empire. Witikind, the Saxon chief, swore fealty to the Frankish monarch, received Christian baptism, and he and his people embraced Christianity. Bishoprics, monasteries and churches rapidly sprung up in the Saxon country. The eight bishoprics were those of Osnabruck, Minden, Verden, Bremen, Paderborn, Munster, Halberstadt, and Hildersheim.

Saxon
Treach-
ery.

Charle-
magne's
Fourth
War
with the
Saxons.

In the year A. D. 786, not long after Charlemagne had established the Margraviate of Brandenburg as a check against the destructive inroads of the Slavonians, his nephew, Thassilo, Duke of Bavaria, endeavored to cast off the yoke of Frankish supremacy, with the aid of the wild Avars, who had established themselves in the East of Europe. Thassilo was subdued, but revolted again the next year (A. D. 787). The treacherous Bavarian duke was defeated, made prisoner, and punished for his faithlessness by perpetual imprisonment in the cloister at Fulda, in Hesse. Charlemagne then incorporated the dukedom of Bavaria with the great Frankish Empire, and established Austria, or the Eastern Margraviate, to check the incursions of the Avars.

Thas-
silo's
Revolt
Sup-
pressed.

Branden-
burg and
Austria.

Charle-
magne's
Conquest
of the
Avars.

The Avars, the descendants of the savage Huns, who, under the leadership of Attila, had desolated Europe more than three centuries before, still occupied the forests and morasses of Pannonia, and were in such close proximity to Bavaria that Charlemagne determined to attempt to reduce them under his dominion. Accordingly he invaded their country in A. D. 791 with an overwhelming force and subdued them, thus becoming master of Western Pannonia.

Final
Conquest
of the
Avars.

Five years later (A. D. 796), Charlemagne's son, Pepin, King of Italy, stormed the remaining defenses of the Avars and inflicted dreadful slaughter upon them, thus compelling them to submit to the Frankish power. Almost the whole of the treasures which Attila had carried away from Western Europe was recovered by Pepin; and the Avar chieftain, Thudan, and his leading warriors embraced Christianity, and were baptized at Aix la Chappelle. The entire kingdom of the Avars was thus annexed to Charlemagne's dominions.

Charle-
magne's
Unfortu-
nate
Second
Marriage.

On the death of Queen Hildegard in A. D. 783, Charlemagne married Fastrade, a woman of low birth, but of vindictive and haughty disposition. This marriage was unfortunate for the king; as Fastrade filled his mind with jealousies and suspicions, instigated him to cruel deeds, and induced him to oppress the nobles and the people. This conduct created disaffection, and in A. D. 789 led to the formation of a plot for the deposition of Charlemagne and the placing of his son Pepin upon the Frankish throne. The detection of the conspiracy was followed by the punishment of those engaged in it, but Charlemagne never again recovered the complete confidence of his subjects.

Pope Leo
III. and
Charle-
magne.

Pope Leo III., the successor of Adrian I., upon his accession in A. D. 796, sent the Roman standard to Charlemagne, entreating the great Frankish monarch to send a deputy to Rome to receive the allegiance of the Roman people; thus showing that the Popes then acknowledged the sovereignty of the most powerful ruler of Western Christendom. In A. D. 799 the relatives of the preceding Pope brought an accusation against Leo III., attacked him in the open street, overwhelmed him with a shower of blows, and confined him half dead in the prison of the monastery. But the Pope made his escape and fled to Charlemagne, who received him with the utmost respect and sent him back to Rome loaded with honors, promising soon to follow him to Italy.

Charle-
magne's
Visit to
Rome.

In A. D. 800, according to his promise to the Pope, Charlemagne, who had now become master of all France, Germany and Italy, and of North-eastern Spain, went to Italy for the twofold purpose of quelling the rebellion of the Lombard Duke of Benevento and rescuing Pope Leo III. from his insurgent subjects. Charlemagne's visit to Rome to investigate the charges against the Pope resulted in Leo's acquittal and in the punishment of his enemies.



CHARLEMAGNE

From an old Copper Print

The grateful Pontiff rewarded the great Frankish king for his friendly assistance, and promptly executed a design which he had doubtless planned with the visiting sovereign. On Christmas day, in the year 800 A. D., as the great Frankish monarch was attending divine service in the Church of St. Peter, Pope Leo III. placed the golden crown of the Roman Empire upon his head and saluted him with the title of "*Emperor of the Romans*"; while the people in the church shouted: "Long life to Charles Augustus, crowned by the hand of God great and pacific Emperor of the Romans." The crowning of Charlemagne at Rome was regarded as a revival of the Roman Empire of the West, and Charlemagne was considered a successor of the Cæsars. The capital of Charlemagne's Empire was Aix la Chapelle. There were now two great Empires in Christendom—that of the East with Constantinople for its capital, and that of the West with Aix la Chapelle for its seat of government. The division which had for a long time existed in the Christian Church now ended in a complete separation; and thus arose the Eastern, or Greek Catholic, and the Western, or Roman Catholic Churches.

Charlemagne
Crowned
Emperor
of the
Romans.

The
Western
Empire
Restored.

Roman
and
Greek
Churches.

It was held that the Western Roman Empire had not ceased to exist when Romulus Augustulus was dethroned by Odoacer in A. D. 476, but that it had been simply merged in the Eastern Roman Empire. The imperial authority had been represented in the West by the Exarch of Ravenna, and the Eastern Emperor's right to rule had not been disputed in theory, but the most powerful of the barbarian kings had been proud to govern with titles conferred upon them by the Eastern Cæsars.

Theory of
Empire.

The Iconoclastic War had created bitter animosity in the West toward the court of Constantinople, and thus produced a state of feeling which rendered it impossible to effect any actual reunion between the Eastern and Western Empires and Churches of Christendom. Events tending to widen the breach followed in rapid succession.

Church
Division.

The Romans regarded the Empress Irene, who then reigned at Constantinople, as a usurper. They maintained that she could not be Cæsar and Augustus, and that they had as good a right as the East to elect the Cæsar. They insisted that Rome was rightfully the capital of the Empire; and thus, in choosing Charlemagne, they declared that they were exercising an inalienable right, and merely resuming the privileges which had so long been held in abeyance without being lost.

The
Romans
and the
Imperial
Title.

Thus Charlemagne was declared the successor of Constantine VI. as temporal head of Christendom, and he was numbered as sixty-eighth in order through the Eastern line of Emperors from Augustus, the founder of the Roman Empire. This claim was denied at Constanti-

The
Eastern
and
Western
Em-
perors.

nople, as it was in direct conflict with the pretensions of the Eastern Roman Emperors. Thus the two Emperors in Christendom—the one reigning in the East and the other in the West—each claimed to be the only true Cæsar.

Charle-
magne's
Treaty
with the
Eastern
Emperor
Nicepho-
rus I.

The death of Fastrade having again left Charlemagne a widower, he intended marrying the Eastern Empress Irene, but the contemplated match was prevented by the dethronement of Irene. Her successor, Nicephorus I., dreaded Charlemagne's power and sought his alliance. A treaty was negotiated between the two Emperors in A. D. 803, fixing the boundaries of their dominions in Italy. The Eastern Emperor renounced his claim to Rome and the Exarchate of Ravenna, but retained Venice, Istria, the coast of Dalmatia and the cities of Calabria. It was hoped that Western Christendom might now be united under the Pope as the spiritual head, while the new Western Emperor was to be secular ruler. The Western Empire, thus revived in Charlemagne, lasted one thousand and six years, from A. D. 800 until 1806, when it was subverted by Napoleon Bonaparte.

Final
Conquest
of the
Saxons
by
Charle-
magne.

Maddened by the oppressive system of military service and by the payment of tithes to the Church, the Saxons rose in rebellion against the Frankish power; but they were finally reduced to submission in the year A. D. 804, and ten thousand Saxon families were forced to settle among the Franks, while colonies of Franks were settled in the Saxon country. Thus ended the war which for thirty-two years Charlemagne had waged against the Saxons, for the purpose of punishing them for their repeated aggressions and extending his empire and the Christian religion.

Ravages
of the
North-
men.

In the midst of his victorious career, Charlemagne was alarmed by the appearance of a new enemy on the coasts of France, in A. D. 807; and, though the Frankish monarch repelled their incursions, his mind was distracted with sad bodings for the future of his subjects. This new foe of the Franks—the Northmen, Norsemen, or Normans, from the bleak shores of Scandinavia—were actuated by thirst for plunder, further stimulated by the desire of revenging the wrongs suffered by their pagan brethren, the Saxons. They had little time to perpetrate any devastation at their first landing in France, as they fled when they received tidings of the great Frankish monarch's approach. Charlemagne beheld their departing ships without exultation, and, bursting into tears, predicted that those *Sea-kings* would shortly prove a terrible scourge to Southern and Western Europe.

Charle-
magne's
Grief.

The monk of St. Gall stated that when Charlemagne was asked the cause of these tears, he replied: "My faithful friends, do you inquire why I weep thus bitterly? Assuredly it is not that I dread any annoyance to myself from the piracy of those wretches; but I am deeply

affected to find that they have dared to visit these coasts even in my life-time; and violent grief overwhelms me when I look forward to the evils they will inflict on my subjects."

Charlemagne's Empire extended from the Baltic and North Seas on the north to the Ebro in Spain and Central Italy on the south, and from the Atlantic Ocean on the west to the Save, the Theiss, the Oder and the Lower Vistula on the east. The Rhineland—the home of the Eastern Franks—was the center of his vast realm.

Charlemagne's
Empire.

His favorite capital, Aix la Chapelle, was embellished with a palace, a chapel, and works of art, such as marbles and mosaics from Italy and sculptures from Greece. The city was also adorned with an excellent library, a richly endowed college, and a school of sacred music. The superb chapel from which this famous city derived its present name was a most magnificent structure. The dome was embellished with a globe of solid gold. The gates and balustrades were of bronze, the vases and chandeliers of gold and silver, while the ornaments displayed an elegance unparalleled in that region.

His
Capital,
Aix la
Chapelle.

Charlemagne was now the most powerful monarch in the world, and his greatness was recognized by all Christendom and Islam. The Anglo-Saxon kingdoms in Britain and the little Christian kingdom in Spain sought his protection; while the great Khalif of Bagdad, Haroun al Raschid, sent two embassies to seek his friendship, bringing valuable gifts to the great Emperor; the first embassy, in A. D. 801, presenting the keys of Jerusalem and the Holy Sepulcher, and the second embassy, in A. D. 807, presenting a curious clock.

Charlemagne's
Great-
ness.

Charlemagne passed the remainder of his life and reign in perfecting the internal organization of his dominions. This was a task of almost superhuman difficulty, because of the many dissimilar nations under his dominion. The success which crowned his efforts did more to perpetuate his fame than all his great military achievements, and his greatest glory was the extension of Christianity and the revival of civilization in Europe. Germany had been little more than a heathen wilderness at the time of his accession, its only towns being those on the Rhine and the Danube founded by Roman colonies.

His
Advance-
ment of
Civiliza-
tion.

Charlemagne's government of his dominions was strictly personal. It was an absolute monarchy disguised under aristocratic and popular forms and institutions. The Emperor originated and proposed all laws, and these were discussed in the national assemblies, one of which convened in May and the other in the fall, and which were attended by the dukes, counts, bishops and other leading men of the Empire. These national assemblies were simply authorized to deliberate and advise, the Emperor alone having the right to decide what should become law.

His
Govern-
ment.

National
Assem-
blies.

**His Code
of Laws.**

The *capitularies* or laws of Charlemagne still remaining show the wide range over which the Emperor's care and wisdom extended. His laws embrace almost every conceivable subject of legislation, from matters of the highest moral, ecclesiastical and political importance, down to the most minute details of domestic economy.

**Dukes
and
Counts
Humbled.**

One of Charlemagne's great objects was to diminish the power of the dukes and counts, who were almost independent sovereigns, and who were the principal obstacles in the way of the Emperor's efforts to administer justice among his subjects. He wholly abolished the title of duke in Germany. For the defense of the long and exposed frontier of his great Empire, he organized the border districts of Germany into *Marks*, or *Marches*, also known as *Margraviates*, or *Margravates*; and over these he placed margraves or marquises, whose chief duty was to drive back or conquer the neighboring tribes.

**Marks, or
Marches.****Branden-
burg,
Austria
and
Carin-
thia.**

The principal of these marks were Brandenburg in the North-east, formed to check the inroads of the Slavonians; Austria, or the Eastern mark, designed to check the incursions of the Avars, or Huns, into Bavaria; and Carinthia, which extended from the Adriatic to the Danube.

**Adminis-
tration
of
Justice.**

Charlemagne established order and improved the administration of justice throughout his vast dominions. The counts were mainly intrusted with the administration of justice, and these were aided by various grades of deputies. The Emperor also appointed a peculiar class of officials called *missi dominici*, who were charged with the duty of visiting every portion of the Empire four times a year, to hear appeals from the lower tribunals, and to report to the Emperor concerning the general state of the country. An appeal might be made from the judgments of these lower tribunals to the royal tribunal, over which the Palsgrave presided.

**Charle-
magne
and the
Church.**

Charlemagne was a liberal friend of the Church, but was not its slave by any means. He fully and readily recognized the benefits which Christianity conferred upon his dominions; and he employed the means which the Church furnished him, in his earnest desire to protect the poor and humble class of his subjects against the rich and powerful.

**Immo-
rality
of the
Clergy.**

He also sought to improve the morals of the clergy, who, since the fifth century, had been guilty of crimes not fit to be mentioned. He issued an edict as follows: "We are informed that many monks are addicted to debauchery, even to unnatural sins." * * * "We command our monks to cease swarming about the country, and we forbid our nuns to practice fornication and intoxication. We shall not allow them any longer to be prostitutes, thieves and murderers." * * * "And priests are forbidden to haunt the taverns and market-places for the purpose of seducing mothers and daughters." Says a certain

writer: "The degradation of the clergy became so complete that organized concubinage was welcomed as a safeguard against promiscuous licentiousness, as preferable to the mischief which the unbridled passions of the pastor might inflict upon his flock."

Charlemagne was fond of learning and of learned men, and therefore sought the society of ecclesiastics, the only class that in this age of darkness and ignorance possessed any education; but he was always their master, kind and generous, and never their instrument. He founded many bishoprics and monasteries and bestowed rich estates upon them, and compelled the payment of tithes throughout the Empire for the support of the clergy. In every part of the Empire, but more especially in Germany, he elevated the bishops, abbots and higher clergy to a more important position in the state than they had ever before held, with the view of making them a counterpoise to the secular nobility.

Charlemagne's Patronage of Learning and the Clergy.

Charlemagne encouraged the arts, agriculture, commerce and literature. He made the greatest exertions for the advancement of civilization among his subjects, and founded schools and cathedrals for the diffusion of intellectual enlightenment and Christianity.

Promotion of Civilization.

This great Emperor, who did so much to dispel the intellectual darkness which universally prevailed in Europe, and who gave such enlightened protection and encouragement to learning and the diffusion of knowledge, was himself an ardent student, and set a bright example to the world by his patient and arduous efforts to store his mind with knowledge. He encouraged learned men to settle in his dominions, and delighted to have their society and to converse with them upon subjects in which he felt an interest. He spent his moments of relaxation, even in the midst of his most important campaigns, in the society of these learned men.

Charlemagne's Fondness for Learned Men.

Charlemagne's most trusted friend and counselor was Alcuin, the famous Anglo-Saxon monk, one of the greatest scholars of his time. Alcuin took up his residence at Charlemagne's court in A. D. 781, and died in A. D. 804. He was the Emperor's tutor during this period, and instigated many of the great sovereign's most useful acts. History furnishes few more striking spectacles than that of the great Western Emperor, surrounded by the princes and princesses of his family and the learned personages of his brilliant court, all sitting as pupils at the feet of their Anglo-Saxon preceptor Alcuin, in the "school of the palace" at Aix la Chapelle. The course of study which these august academicians pursued embraced the *trivium* and *quadrivium*, or "the seven liberal arts," with a special attention to grammar, psalmody and the theory of music; and as Alcuin excelled in the

Alcuin, the Anglo-Saxon Scholar.

exposition of the Scriptures, the mysteries of theology were not forgotten in his lectures.

Charle-
magne's
System
of
Public
Educa-
tion.

Charlemagne's best gift to his people was the system of education which he established throughout his dominions. As early as A. D. 789, acting on Alcuin's advice, the Emperor addressed a circular letter to the bishops, ordering them to establish elementary schools in their cathedral cities, for the free instruction of the children of freemen and the laboring classes. Each monastery was required to maintain a school for the study of the higher branches of learning. Many of the seminaries then established in different parts of Germany and France are still in existence. Charlemagne encouraged learned men from all parts of Europe to settle in these monastic schools as professors. These schools became so many places of refuge for the professors, and the wise plan of their founder made them the sources of permanent and great blessings to mankind, and particularly to the districts in which they were located.

Charle-
magne's
Personal
Charac-
teristics
and
Habits.

Charlemagne was tall and broad-chested—of heroic stature and majestic presence. He was gracious and graceful in his manner, and spoke with great clearness and precision. He was able to converse fluently in Latin, and thoroughly understood Greek. He was plain and simple in his habits. He dined off four dishes, his favorite dish being newly-killed venison roasted on the spit. He was temperate in drinking and abhorred drunkenness. His favorite works of history and Augustine's *City of God* were frequently read aloud to him during his meals. Born a German, he was a German in everything as long as he lived. He prided himself on his Teutonic blood, and strove to maintain the ancient German customs, especially the old heroic ballads of his ancestors. He was always attired in the national Frankish costume, only appearing in the Roman dress upon rare state occasions. In private life he was of very estimable character, being a kind master, a tender husband and an affectionate father.

His Will.

Following the fatal custom of the Merovingian kings and of his father, Charlemagne, in A. D. 813, made a will, which he caused to be signed by the bishops and the other great lords, dividing his Empire between his three sons, Charles, Pepin and Louis, also appointing them his lieutenants during his life-time. But soon after this arrangement, the two eldest sons died, and the great Emperor associated his surviving son, Louis, with him in the government.

His
Advice to
His Son
Louis.

The death of his eldest son weighed heavily upon Charlemagne's mind, and he at once passed from a state of vigorous health to the infirmity and decrepitude of old age, so that he was unable to walk without assistance. He repaired to his chapel, arrayed in his imperial robes, with a golden crown upon his head, and supported by his son

Louis. Taking the crown from his head and placing it on the altar, he exhorted his son to be a good sovereign and a good man, and commanded him to take the crown and place it on his own head.

Charlemagne now relinquished all the cares of government and occupied himself in acts of devotion, passing his few remaining days in reading the Scriptures, in prayer and in deeds of charity. His strength gradually failed, and in January, A. D. 814, he became so weak that he was unable to swallow anything but a little water. When, on the 28th of that month, he felt the moment of dissolution approaching, he gathered sufficient strength to make a sign of the cross with his right hand; and then quietly composing himself in his bed, he murmured, in a low and faltering voice: "Into Thy hands, O Lord, I commend my spirit."

His Last
Days and
Death.

Charlemagne died in the seventy-second year of his age and the forty-fourth of his reign. His body was deposited in a vault in his chapel, and was placed upon a magnificent throne of gold, dressed in the imperial robes, with a crown on his head, his sword by his side, and the Bible between his knees; but the hair shirt of the penitent was under the imperial robes, and he still bore the pilgrim's purse which he carried in all his pilgrimages to Rome. The tomb was filled with gold and silver, and was scented with the choicest perfumes; while a triumphal arch was erected, bearing a long inscription. In the year A. D. 1001 the Emperor Otho III. robbed the tomb of its riches; and all that now marks the spot where the great Emperor's remains are deposited is the inscription "Carlo Magno" in the pavement.

His
Tomb.

The beneficial results of Charlemagne's reign have been felt during the eleven centuries since his time. He was the great civilizer of Germany. The three centuries from the overthrow of the ancient Western Roman Empire to the accession of Charlemagne were the very darkest period of the Dark Ages, and his brilliant reign is to the intellectual night of the Dark Ages what the oasis is to the desert. The benefits of Charlemagne's enlightened policy were so very far-reaching that an impetus was given to the progress of civilization, so that finally the curtain was lifted, and this period of darkness and barbarism gradually gave way to the great intellectual enlightenment and material progress of our brilliant modern era. No other great ruler of Europe during the Dark Ages contributed so much to the revival of civilization in the great Continent of Europe as the great central figure of the Carolingian dynasty; and what the illustrious King Alfred the Great was to Anglo-Saxon England, the great Frankish monarch, who became the imperial successor of the Cæsars in the West, was to Continental Europe in general—the great central figure whose work contributed to the permanent benefit of mankind.

Perman-
ent Bene-
ficial Re-
sults of
Charle-
magne's
Reign.

Charle-
magne's
Weak
Succes-
sors.

The glory of the Carlovingian dynasty expired with Charlemagne, and the Empire which had been established by his wisdom and policy soon crumbled to pieces during the reigns of his feeble and inglorious successors, who, by their folly and vices, destroyed the vast dominion which their great ancestor had built up. The entire history of the period is confused and entangled by the divisions which the sovereigns made of their territories between their children, by the rapid changes of territory and the succession of sovereigns known only by their names.

Louis le
Debon-
naire,
A. D.
814-840.

Louis was in Aquitaine when his illustrious father died. In his journey thence to Aix la Chapelle he was everywhere welcomed with acclamations of joy by the populace, because he had won the affections of the people of Aquitaine by his gentleness and his mild disposition, which acquired for him the surname of *Le Debonnaire*, "the Good-natured"—a name expressive of qualities valuable in private life, but not the best adapted to the government of a great Empire in so stormy a period.

His
Division
of Au-
thority.

In A. D. 816, two years after his accession, he received the imperial crown from Pope Stephen V.; and soon afterward he committed the usual error of Frankish sovereigns by dividing the monarchy among his three sons, thus still more enfeebling an authority already greatly weakened by the folly of the government. By this arrangement LOUIS LE DEBONNAIRE made his eldest son, Lothaire, his partner in the imperial government, while conferring Aquitaine on Pepin and Bavaria on Louis.

Bernard's
Revolt
and
Death.

Bernard, the nephew of Louis le Debonnaire, was invested with the crown of Italy as a fief of the Empire. He was so indignant at Lothaire's elevation that he raised the standard of revolt, but was deserted by his troops, whereupon he was taken prisoner, tried, and condemned to death. Louis commuted the punishment and caused the young prince's eyes to be put out, three days after which Bernard died. For the purpose of guarding against new troubles, the Emperor confined three of Charlemagne's natural sons in a monastery, compelling them to take the monastic vows.

Remorse
of
Louis le
Debon-
naire.

After these rigorous acts Louis le Debonnaire became distracted with remorse, and he reproached himself with being the murderer of his nephew and the oppressor of his brothers. These feelings were aggravated by the artifices of the clergy, who finally induced the Emperor to accuse himself in a general assembly and to solicit the prelates to admit him to public penance. The clergy pretended to be greatly edified by the monarch's actions, but they perceived how easily a man of such feeble mind could be made a mere instrument to their power, and readily profited by the mistaken devotion which degraded the imperial majesty.

After the death of his first wife, Louis le Debonnaire had married Judith, daughter of the Count of Bavaria, and had by her a son who was afterwards Charles the Bald, King of France. This child seemed to be excluded from the succession by the partition made in favor of the three sons of the first marriage; but Louis was persuaded to make a new division and to obtain the consent of Lothaire, who was chiefly interested in opposing this new arrangement, and who soon had cause to regret his complaisance.

His
Domestic
Affairs.

In A. D. 829 the three princes united in a project to restore the original arrangement, and were effectively assisted by Vala, Abbot of Corbie, who, though considered a saint, did not scruple to place himself at the head of a faction. Prodigies were invented to inflame the credulous masses; and the most odious charges were brought against the government, the Empress being particularly accused of being criminally intimate with Count Bernard, a minister who had made himself obnoxious by his stern inflexibility. The imbecile Emperor humbled himself to the rebels, and his Empress was confined in a cloister. Louis himself narrowly escaped a similar fate, and was forced to proclaim a general amnesty, the only apparent effect of which was to increase the insolence of the seditious.

Revolt
of His
Sons.

No sooner had this rebellion been suppressed, in A. D. 832, than a multitude of errors produced another. Louis le Debonnaire again proceeded to exercise his sovereign powers; recalled Judith to court when her ambition was inflamed by a desire for revenge; banished Vala, who had acquired great popularity by his pretensions to sanctity; and finally disinherited his two sons, Lothaire and Pepin, thus giving them a pretext for their unnatural hostility. He even rendered himself obnoxious to his able minister, Count Bernard, by yielding to the influence of a monk who had unfortunately gained his confidence.

Another
Rebellion.

The Emperors three sons—Lothaire, Pepin and Louis—assembled their forces in Alsace in A. D. 832, and prepared to march against their father and sovereign. Pope Gregory IV. joined them under the pretense of mediating between them and the Emperor, but displayed all the zeal of an ardent partisan, and threatened the feeble sovereign with the terrors of excommunication. Thereupon several of the loyal prelates of France sent a spirited remonstrance to the Pope, whom they accused of treason to the Emperor, and whom they also threatened with excommunication for excommunication, and even with deposition, in case he persisted in his rebellion.

Un-
friendly
Action
of Pope
Gregory
IV.

Agobard, Bishop of Lyons, the most renowned of the Frankish prelates, dissented from his brethren, and joined Vala and the monk Ratbert in asserting that the Pope possessed the jurisdiction of universal judge, not being amenable to any human tribunal. Relying on the

Agobard
and
Vala.

principles of his supporters, Gregory IV. replied to the remonstrance of the loyal prelates in haughty terms, hitherto unparalleled, and asserted an authority not previously claimed by any Pope.

Humilia-
tion of
Louis le
Debon-
naire.

The crafty Lothaire sent the Pope to propose terms of peace to the Emperor. By the intrigues of Gregory IV., Louis le Debonnaire suddenly lost all support, and was obliged to surrender at discretion; after which he was dethroned by a tumultuous assembly, and the imperial crown was conferred on his son. The Pope then returned to Rome.

Ebbo,
Bishop of
Rheims.

For the purpose of giving permanency to this revolution, Ebbo, whom Louis le Debonnaire had elevated from a servile condition to the bishopric of Rheims, proposed the following extraordinary and iniquitous method. Said he: "A penitent ought to be excluded from holding any civil office! Therefore a king who is a penitent must be incapable of governing. Consequently, to subject Louis to penance will forever bar his way to the throne."

Deposi-
tion and
Imprison-
ment of
Louis le
Debon-
naire.

Ebbo's advice was followed by the Emperor's enemies, who forced Louis le Debonnaire to perform public penance in the monastery of St. Medard de Soissons and to sign a written confession; after which they stripped him of his royal robes, clothed him in the habit of a penitent, and immured him in a cell. They employed Agobard to write a vindication of all these horrors.

His
Restora-
tion.

But the prelates had ventured too far. The demands of outraged nature and the voice of justice made a strong impression upon the people's mind. Lothaire became universally detested, and a new revolution, in A. D. 834, restored Louis le Debonnaire to the Frankish throne. But his superstitious weakness now became more conspicuous than ever. He refused to resume the imperial title until he had received absolution, professed the most profound submission to the Pope, and, after a brief suspension, restored Agobard to his former authority.

Revolt
of His
Son
Louis.

A repetition of the same errors naturally led to the same unfortunate consequences. On the death of his son Pepin, in A. D. 840, Louis le Debonnaire divided his dominions between Lothaire and Charles, thus excluding Louis, who immediately appealed to arms. While the Emperor was marching against this rebellious son, tortured with grief, and terrified by an eclipse of the sun, which he considered an evil omen, he was attacked with illness in the vicinity of Mayence, where he died in the twenty-eighth year of his reign (A. D. 840), after bequeathing to his favorite son Charles the provinces of Burgundy and Neustria; the latter of which was subsequently called *Normandy*.

Death of
Louis le
Debon-
naire.

Saracen
and
Norman
Ravages.

It was during the reign of Louis le Debonnaire that the Saracens, who had subdued Sicily, infested the Mediterranean and threatened to make themselves masters of Italy; while the Normans continued their ravages on the coast of Germany and France. Thus, with enemies on

the north and south, and with discord, crime and civil war raging within, Western Europe at this time presented a most deplorable spectacle.

No sooner had **LOTHAIRE** ascended the imperial throne than he prepared to deprive his brothers **LOUIS** and **CHARLES** of their dominions; but they took the field against their ambitious eldest brother, and defeated him in a sanguinary battle of three days at Fontenay, in Burgundy, in the year A. D. 841, on which occasion so many of the Frankish nobles and soldiers were slain that no successful resistance could be made to the ravages of the Norman freebooters.

Civil War.

Battle of Fontenay.

For the purpose of obtaining the aid of the Saxons, Lothaire had promised to suspend Charlemagne's laws, which compelled them to observe the ordinances of Christianity. This gave his brothers a pretext to attempt to procure his dethronement. A large assembly of bishops was convened at Aix la Chapelle, and the two victorious princes preferred their complaint before this body. The bishops examined the charge, and then declared that Lothaire had forfeited his right to the imperial dignity, which they conferred on his triumphant brothers.

Lothaire's Dethronement.

But Lothaire was still sufficiently formidable to defy the decree of the bishops, and forced his brothers to consent to a new partition. Thus was concluded the Partition Treaty of Verdun, in A. D. 843, by which the sons of Louis le Debonnaire divided among themselves the great Frankish Empire which their illustrious grandfather, Charlemagne, had built up. Lothaire took Italy, Burgundy and Lorraine; the name of the last-named province being a corruption of *Lotharingia*, or land of Lothaire. Louis obtained Germany, and is therefore called *the German*. Charles, surnamed *the Bald*, received France. The *Treaty of Verdun* (A. D. 843) is one of the most important events in the history of Europe, as it marks the beginning of France and Germany as separate nations.

Partition Treaty of Verdun.

SECTION II.—CARLOVINGIAN FRANCE, GERMANY AND ITALY.

AFTER the dissolution of Charlemagne's Empire by the Partition Treaty of Verdun, in A. D. 843, the new kingdoms which arose from the fragments of that Empire remained under that great Emperor's descendants for different periods of time. Thus Italy was governed by one branch of the Carolingian dynasty until A. D. 887; Germany was ruled by another branch of the same dynasty until A. D. 911; France remained under a third branch until A. D. 987; while the minor kingdoms of Lorraine, Burgundy and Provence also remained under Carolingian princes for some time.

Carlovingian Dynasties in Italy, Germany and France.

Their
Weak-
ness.

The
North-
men.

Lothaire's
Kingdom.

Domin-
ions of
Louis the
German.

Of
Charles
the Bald.

German
and
French
Lan-
guages.

The
Saracens
in Sicily
and Italy.

The Carolingian Kings of France, Germany and Italy were monarchs only in name; the great dukes and counts virtually exercising all the powers of sovereignty, leaving to the sovereigns only the empty title of royalty. During the reigns of these weak Carolingian princes, the Northmen ravaged the coasts of France and Germany, the Slavonians and Avars desolated the eastern frontiers of Germany, while the Saracens devastated the southern coasts of Italy.

Lothaire's kingdom extended from the duchy of Beneventum and the Mediterranean on the south to the North Sea on the north, lying between Germany and France; the Rhine dividing it from the former, and the Rhone separating it from the latter. Lothaire, who, as we have seen, took the imperial title, associated his son Louis in the government, making him ruler over Lombardy. Lothaire's capital was Aix la Chapelle.

The dominions of Louis the German, who was called *King of the East Franks*, embraced all the German territories east of the Rhine. The principal state of Germany was East Francia, or Franconia, which comprised the valleys of the Main, the Neckar and the Lahn; Saxony and Thuringia lying to the north of it, and Suabia and Bavaria, embracing the territory of the ancient Alemannia, to the south and south-east.

The dominions of Charles the Bald, who was styled *King of the West Franks*, embraced all the territory of modern France except the eastern part comprised in Lorraine, Burgundy and the provinces east of the Rhone. Paris was the capital of this kingdom.

The division of the great Carolingian Empire by the Treaty of Verdun was made according to the languages spoken by the different populations. Pure German was spoken east of the Rhine; while the modern French began to be formed in Western Francia, or France, by the mingling of the Frankish with the Latin-Celtic elements; and Lothaire's kingdom acted as a wall or partition between the two kingdoms in which the French and German tongues were respectively spoken.

In the meantime the Saracens, who had conquered Crete, commenced their efforts to obtain possession of Sicily in A. D. 827. The struggle lasted half a century, until finally, in A. D. 878, the Saracens took Syracuse and overran the whole of Sicily; but the Arabs had long before this begun to direct their efforts to the mainland of Italy. From the Sicilian ports the Moslem squadrons ravaged the Italian coast at their pleasure. Encouraged by the dissensions of the cities of Southern Italy, the Saracens firmly established themselves in the southern end of the Italian peninsula, and extended their ravages to the vicinity of Rome, finally laying siege to the Eternal City itself. Had the Sara-

cens been united they might have acquired possession of the entire Italian peninsula.

Rome was saved by the courageous action of Pope Leo IV., who successfully resisted the Saracen attacks upon the city, and who induced the cities of Gaëta, Naples and Amalfi to enter into a league against the Arab invaders. The combined fleets of these confederated cities severely defeated the Arabian fleet off Ostia, and the remnant of the vanquished squadron was destroyed by a tempest. The Pope was unable to prevent the Saracens from plundering the churches and shrines within the walls of Rome. After the Mussulman invaders had retired, he inclosed this portion of the city—the Vatican quarter—with a strong wall, and called it, in honor of himself, the *Leonine City*, A. D. 852.

Saracen
Attacks
on
Rome
Repulsed.

The
Leonine
City.

The Emperor Lothaire died in A. D. 855, after ordering himself to be clothed in a monk's dress—a convenient act of devotion by which bad sovereigns imagined that their crimes might be expiated at the moment of death. His dominions were divided among his sons—LOUIS II. taking Italy with the imperial title; LOTHAIRE II. obtaining Lorraine, and CHARLES receiving Provence. Thus Charlemagne's vast Empire was divided into a number of petty states, the mutual jealousies of which produced constant bloodshed.

Lothaire's
Death.

His Sons
and
Successors.

Rome was saved from further Mohammedan attacks by the advance of the Emperor Louis II. into Southern Italy. The Saracens were successful in capturing Bari, by which they were enabled to command the Adriatic and to make their power severely felt in Southern Italy. This led to a league of the Eastern Emperor Basil I. and the Western Emperor Louis II., who thus united their forces to drive the Moslem invaders from Italy. The army of Louis II. besieged Bari by land, while the Byzantine fleet assailed the city by sea, and in A. D. 871 the beleaguered city was forced to yield to this combined attack of the forces of the two Empires of Christendom.

Alliance
of the
Eastern
and
Western
Empires
against
the
Saracens.

Capture
and
Recapture
of Bari.

The most important result of the expulsion of the Saracens from Bari was the revival of the Byzantine or Greek power in Southern Italy. The weakness of the Carolingian dynasty in Italy had enabled the Eastern Emperor to capture many of the Saracen castles. The province called the Theme of Lombardy extended northward to Salerno. The Greek cities of Naples and Amalfi and the Lombard rulers of Benevento and Capua likewise acknowledged the Eastern Emperor as their suzerain, but they were not always to be depended upon. The feuds of the rulers of Northern Italy protected the Byzantine Greeks of the southern part of the peninsula from interference at this time.

Greek
Power in
Southern
Italy

Louis the German was unable to defend his dominions against the ravages of the Northmen, who assailed the exposed points of the Ger-

Louis the
German's
Weakness.

The
Northmen
in
Germany.

man coast with impunity, sailed up the navigable rivers, ravaged the country along their shores, and attacked and almost destroyed Hamburg about A. D. 847, the archbishop fleeing to Bremen, which town became the seat of the northern archbishopric of Germany. Louis the German also carried on war against the Slavonians to compel them to acknowledge his supremacy, and was frequently involved in hostilities with his brother, Charles the Bald, King of France, who was constantly seeking to enlarge his own dominions.

France
under
Charles
the Bald.

The most unfortunate of the Frankish states was France, under the dominion of Charles the Bald, a monarch inheriting his father's weakness and his mother's turbulent spirit. During this imbecile prince's reign the new Kingdom of France was in a condition of anarchy. Brittany, Aquitaine, and Septimania or Languedoc were practically independent, and were only reduced to a state of semi-allegiance to the King of France after a long and severe struggle.

The
Northmen
in
France.

As France was distracted by dissensions between the clergy and the nobility, who were so intent on their own petty jealousies that they abandoned their country to its foes, Charles the Bald was unable to defend his kingdom against the ravages of the Northmen, who, starting from the islands and mainlands of Scandinavia, soon made France one of the main objects of attack, ascending the navigable rivers in their light but swift and strong galleys, no storm being sufficiently fierce to keep them to the open sea. Being pagans and cherishing a hatred of Christianity, they never spared a monk or a monastery.

They
Burn
Rouen
and Take
Paris.

In the very year of the battle of Fontenay, A. D. 841—two years before the Treaty of Verdun—these piratical Northmen ascended the Seine as far as Rouen, and pillaged and burned that city. They renewed their incursions every year, and in A. D. 845 a band of Northmen under the famous chieftain, Ragnar Lodbrog, reached Paris. Charles the Bald abandoned his capital without striking a blow, and the Northmen plundered the city and its rich churches and abbeys, after which they consented to a treaty with Charles the Bald, who bribed the daring freebooters to retire by the payment of seven thousand pounds of silver—a proceeding which only made the insolent corsairs the more eager to return.

Again
Take
Paris.

In A. D. 857 the Northmen again took Paris, and massacred many of its inhabitants. A third time they attacked the city in A. D. 862, but were vigorously resisted by Robert the Strong, whom Charles the Bald had made Count of Paris and governor of the region between the Seine and the Loire. But the weakness of Charles the Bald enabled the Northmen to inflict serious damage upon France during the next five years, and in 866 Count Robert the Strong lost his life in battle with the famous Norman chief, Hastings.

Their
Continued
Ravages.



PARIS BESIEGED BY THE NORMANS

The weakness of Charlemagne's successors had stimulated the ambition of the Popes to establish their authority over all the monarchs of Europe, and a circumstance which transpired about this time contributed in a considerable degree to their success. In A. D. 862 Lothaire II., King of Lorraine, divorced his wife, Teutberga, on a false charge of incest. She had first justified herself by the ordeal of boiling water; but was afterwards convicted on her own confession, or, more properly, on a declaration extorted by threats and brutal violence. Lothaire II. then married his concubine Valdrada, and persuaded a council of bishops assembled at Aix la Chapelle to sanction his actions.

Papal Authority.

Divorce and New Marriage of Lothaire II of Lorraine.

The flagrant iniquity of this proceeding somewhat justified the Pope's interference, and it was perhaps his duty to have reproved Lothaire II., but Pope Nicholas the Great determined to bring the King of Lorraine to trial for his outrageous proceedings. The Pope accordingly assembled a council of the Church at Mayence; and this body examined into the affair, and, contrary to the universal expectation, decided in Lothaire's favor. Nicholas the Great deposed the bishops who had been mostly instrumental in procuring this decision, and sent a legate to threaten the King of Lorraine with prompt excommunication if he did not at once recall Teutberga.

Pope Nicholas the Great and Lothaire II.

The intimidated sovereign submitted, even giving up Valdrada to be conveyed a prisoner to Rome; but she escaped on the way and returned to Lorraine, where she was restored to her former honors; while Teutberga, wearied out by the contest, consented to nullify her own marriage, and acknowledged Valdrada as legitimate queen. Pope Nicholas the Great was dissatisfied with this turn of affairs, but he died in A. D. 867; and his successor, Adrian II., was a man of more moderation and contented himself with summoning Lothaire II. to Rome. That monarch swore on the Holy Sacrament that he was innocent of the crimes charged against him; and his death, which occurred soon afterward (A. D. 869), was universally regarded as a punishment for his perjury.

Lothaire's Two Wives.

Deaths of Pope Nicholas the Great and Lothaire II.

Upon the death of Lothaire II., without issue, his Kingdom of Lorraine was seized by his uncles, Charles the Bald, King of France, and Louis the German, King of Germany, to the exclusion of his eldest brother, the Emperor Louis II. Thus Cisjurane Burgundy—including the district between the Meuse and the Scheldt—and the counties of Lyons and Vienne were annexed to the territories of the King of France, while the remainder of the Kingdom of Lorraine fell under the dominion of Louis the German.

Lorraine Divided between Germany and France.

Quarrel between Pope Adrian II. and Charles the Bald of France.

Vainly did Pope Adrian II. threaten King Charles the Bald of France with the punishment of a usurper. Supported by the renowned

Hinemar of Rheims, the King of France issued a manifesto asserting the supremacy of the state over the church, and declaring that *free* men would not submit to enslavement by the Bishop of Rome. The Pope soon found means to annoy the disobedient monarch. Charles the Bald had confined his two youngest sons, Lothaire and Carloman, in a monastery. Lothaire, who was lame and sickly, became resigned to his fate; but Carloman resisted his father's determination, and was encouraged in his rebellion by the Pope. Carloman was eventually defeated, and was obliged to seek refuge at the court of his uncle, Louis the German.

Their
Recon-
ciliation.

The death of the Emperor Louis II. without male issue, in A. D. 875, induced the King of France and the Pope to lay aside their jealousies. Pope Adrian II. even wrote a flattering letter to Charles the Bald. His successor, John VIII., went so far as to crown the King of France Emperor at Pavia on Christmas day, A. D. 875—an act which brought on a war between Charles the Bald and his brother, Louis the German. Louis invaded France in A. D. 876, but died in August of the same year (A. D. 876), dividing his dominions among his three sons, CHARLES THE FAT, CARLOMAN and LOUIS, in accordance with Frankish custom. Charles the Bald made an ineffectual effort to deprive these princes of their territories, but was defeated with loss and disgrace, while his own dominions were frightfully devastated by the Northmen.

Invasion
and
Death of
Louis the
German.

His Sons
and
Succes-
sors.

Renewal
of
Saracen
Ravages
in Italy.

After the death of the Emperor Louis II., the Saracens renewed their destructive ravages in Southern Italy, and were aided by the Duke of Naples, who, though nominally a vassal of the Eastern Roman Emperor, was virtually an independent sovereign. Terrified at the progress of the Saracen marauders, Pope John VIII. urgently summoned the Emperor Charles the Bald to his aid, in A. D. 877, threatening to deprive him of the imperial crown in case he refused.

Misfor-
tunes and
Death of
Charles
the Bald.

Charles the Bald obeyed the Pope's mandate; but no sooner had he arrived in Italy than he received intelligence that his nephew Carloman, the son of Louis the German, was on the march to wrest from him the imperial crown. Charles the Bald hastened to return to France, but was deserted by his nobles on the way and attacked with a sudden illness, of which he died miserably in a wretched hut by the way-side (A. D. 877). Thus deprived of aid, the Pope was obliged to purchase the safety of Rome by paying tribute to the Moslems.

The
Feudal
System.

During the period embraced in the reigns of Louis the German in Germany, and Charles the Bald in France, the *Feudal System*, which we will describe hereafter, was finally established in all the Carlovin-gian dominions. The government of the provinces and districts, which had been formerly held during pleasure or for life, was made hereditary

by a capitulary enacted in the last year of the reign of Charles the Bald; and thus the power of the 'Frankish nobles' was established on the ruins of the royal authority.

About this time also the Gauls and the Franks began to be amalgamated into one nation; and the language of France, which had been previously a mixture of Latin and German, began to settle down into the two dialects known as the *langue d' oc* and the *langue d' oui*; the former, which was spoken in the South of France, being the parent of the Provençal, or the language of the Troubadours; and the latter, which was the language of the North of France, being that from which the modern French is derived.

Origin
of the
Provençal
and
French
Lan-
guages.

The division of Germany between the sons of Louis the German, upon that king's death, in A. D. 876, did not last long; as Carloman and Louis soon died, leaving Charles the Fat sole King of Germany. Carloman, during his brief reign, had seized the crown of Italy, after the death of Charles the Bald, King of France.

Charles
the Fat.

Upon the death of Charles the Bald, in A. D. 877, his only surviving son, LOUIS THE STAMMERER, became King of France; but died in A. D. 879, after a reign of less than two years, leaving the crown of France to his two sons, LOUIS III. and CARLOMAN, who reigned jointly—Louis III. in the North of France, and Carloman in Aquitaine and Burgundy. Some months after the death of Charles the Bald a posthumous son was born, named Charles, afterwards surnamed *the Simple*.

Succes-
sors of
Charles
the Bald.

Louis III. and Carloman reigned together in harmony; but during their reign Duke Boso, Carloman's father-in-law, the brother-in-law of Charles the Bald, rebelled, and dismembered the Kingdom of France by founding a new kingdom east of the Rhone. A council held at Mante, in Dauphiny, declared that they had been divinely inspired to confer the Kingdom of Arles, or, as it is more generally styled, the Kingdom of Burgundy and Provence, upon Duke Boso. Pope John VIII. sanctioned this council's action and personally crowned the new king. Boso was a wise and politic monarch, and preserved his little kingdom safe from all the calamities which afflicted the rest of France. The new Kingdom of Burgundy and Provence, the capital of which was Arles, remained independent for more than a century and a half, during which Provence was the center of elegance and refinement.

Second
Kingdom
of Bur-
gundy.

Pope John VIII. endeavored to make Boso King of Italy after the death of the last king, Carloman, the son of Louis the German; but Charles the Fat, King of Germany, made himself King of Italy and compelled the Pope to crown him Emperor. Charles the Fat was unable to quell the disturbances among the Italian nobles, or to check the aggressions of the Saracens.

Pope
John
VIII. and
Charles
the Fat.

France
under
Charles
the
Simple
and
Charles
the Fat.

The sons of Charles the Bald did not reign over France any length of time. After being disastrously defeated by the Northmen under Hastings at Sancourt, near Abbeville, Louis III. died in August, A. D. 882; and Carloman died in A. D. 884. The right of inheritance descended to Charles the Simple, then only in his fifth year; but the nobles of France, perceiving that an infant sovereign would precipitate the ruin of the kingdom in the existing condition of the country, conferred the French crown on the Emperor Charles the Fat, King of Germany and Italy.

Charles
the Fat,
King of
Germany,
France
and Italy.

Thus Charles the Fat, the son of Louis the German, was King of Germany, Italy and France, and Emperor of the West; uniting under his scepter all the dominions of Charlemagne except the new Kingdom of Burgundy and Provence founded by Boso. Charles the Fat lacked genius and courage, and was destitute of the capacity requisite for the management of so large an Empire. He was proud and cowardly. He rendered himself contemptible by his gluttony, and infamous by his disregard of treaties.

His
Humiliat-
ing Peace
with the
North-
men.

Soon after becoming King of France, Charles the Fat purchased a peace from the Northmen by disgracefully yielding to them the province of Friesland, in the Netherlands, and stipulating to pay them tribute; but he again provoked their hostility by repeated acts of treachery, and they again attacked France more furiously than ever before. Advancing through the country, under their famous chieftain, Rollo, they burned Pontoise and besieged Paris in overwhelming force, in A. D. 885.

Siege of
Paris
by Rollo
the
Norman.

This siege is celebrated in history and romance for the valiant resistance of the besieged. Eudes, Count of Paris, the son and successor of Count Robert the Strong, had put the capital into a good state of defense, and strengthened the garrison by the addition of several brave nobles, among whom the most conspicuous were two bishops, Goslin and Ansheric. The garrison under Eudes bravely defended the city for a year and a half, anxiously expecting the approach of King Charles the Fat to raise the siege. After a long delay, he led an army from Germany to the relief of Paris; but although almost certain of victory, he lacked the spirit to risk an engagement, and bribed the Northmen to withdraw by the payment of a ransom of eight hundred pounds of silver (A. D. 886).

Rollo
Bribed by
Charles
the Fat to
With-
draw.

Deposi-
tion of
Charles
the Fat.

The three kingdoms composing the Empire of Charles the Fat were disgusted with the imbecility and incapacity of the Emperor, as displayed in this disgraceful and cowardly peace with the Northern pirates; and a spirit of revolt manifested itself throughout his dominions, which culminated in the dethronement of Charles the Fat in all his kingdoms in A. D. 887. The Germans, who were the first to re-

volt, elected a new king in the person of ARNULF, an illegitimate son of Carloman, King of Bavaria, brother of the dethroned Charles the Fat. Italy became distracted between the Dukes of Friuli and Spoleto, who contested for the Italian crown. The nobles of France offered the crown of their kingdom to Count EUDES, the heroic defender of Paris, who had already been made Duke of France by Charles the Fat.

Arnulf,
King of
Germany.

Eudes,
King of
France.

Thus, with the deposition of Charles the Fat, in A. D. 887, the reunited Carolingian Empire finally fell to pieces, never to be restored; and the Carolingian dynasty ceased to rule in Italy. The unhappy Charles the Fat became hopelessly insane after his dethronement. He was deserted by his servants and driven from his palace, and would have suffered from want of the common necessities of life but for the compassion of Luitbart, Bishop of Mayence, under whose generous protection the unfortunate ex-monarch ended his miserable existence, dying in A. D. 888, the year after his deposition.

Insanity
and
Death of
Charles
the Fat.

Arnulf, who became King of Germany after the deposition of Charles the Fat, in A. D. 887, was a brave and active sovereign, and defeated the Northmen so severely at Louvain, or Löwen, in A. D. 891, that they gave Germany but little trouble afterwards. To check the incursions of the Slavonians and the Avars, he called in the aid of the Magyars, or Hungarians, a wild Tartar tribe from the Ural, who were skillful horsemen and archers. After subduing the Avars, or Huns, or driving them from the valleys of the Theiss and the Danube, the Magyars, under their valiant chieftain, Arpad, settled in that region, since called *Hungary*.

Arnulf's
Victory
over the
North-
men.

The
Avars
Subdued
by the
Magyars.

In the struggle which ensued between Beranger, Duke of Friuli, and Guido, Duke of Spoleto, for the possession of the Italian crown, after the dethronement of Charles the Fat, Guido was victorious, and was crowned Emperor. Beranger solicited the aid of Arnulf, King of Germany, who willingly responded to the summons and invaded Italy in A. D. 894. After taking Rome, Arnulf set aside both Beranger and Guido's son, Lambert—Guido having died during the struggle—and was himself crowned Emperor by Pope Formosus. Arnulf's power in Italy was but nominal, and he soon returned to Germany. After Lambert's death, in A. D. 899, BERANGER made himself King of Italy. The leading rulers in the North of Italy then were the Duke of Friuli, the Count of Tuscany and the Archbishop of Milan; the latter two bearing but a nominal allegiance to the King of Italy.

Arnulf's
Invasion
of Italy.

Beranger,
King of
Italy.

Arnulf died in A. D. 899 and was succeeded by his son, LOUIS THE CHILD, whose short reign of twelve years (A. D. 899-911) was most unfortunate for Germany. The Magyars, or Hungarians, who had just established themselves in the valleys of the Theiss and the Danube,

Germany
under
Louis the
Child.

Germany
Ravaged
by the
Magyars.

in the country previously occupied by the Avars, now became a far more terrible scourge than either the Slavonians or the Avars, and made the most destructive inroads into Germany and Italy for more than a century. These fierce barbarians ravaged Germany annually during the reign of Louis the Child, from whom they exacted a yearly tribute.

Their
Con-
tinued
Ravages.

End of
the Carlo-
vingian
Dynasty
in
Germany.

The Hungarian army consisted of huge masses of cavalry, and was victorious in almost every battle with the Germans, whose army consisted mainly of infantry. As Germany was an open country without fortresses or towns in which the people could find refuge, many of them were massacred, and many more were carried into captivity by the Hungarians. Louis the Child was unable to resist these barbarians, who ravaged Germany so terribly that they reduced the country almost to a desert. The Carolingian dynasty in Germany ended with the death of Louis the Child in A. D. 911.

Italy
Ravaged
by the
Magyars,
Northmen
and
Saracens.

The Magyars, or Hungarians, also swept over the Alps and ravaged Northern Italy with fire and sword; while the Northmen under Hastings captured, plundered and destroyed the city of Luna, which they mistook for Rome; and the Saracens kept Southern Italy in a state of terror until A. D. 916, when the warlike Pope John XII. took the field against them, aided by many of the princes of Southern Italy and by a fleet sent by the Eastern Emperor, and severely defeated the Moslems, thus putting a stop to their outrages.

Over-
throw of
Beranger
in Italy.

Louis of
Provence.

Rodolph
of Bur-
gundy.

Rome
Ruled by
Marozia.

Besides the misery caused by the ravages of the Saracens, the Northmen and the Hungarians, all Italy suffered from the misfortunes produced by the frequent revolutions which kept the unhappy country in a condition of constant strife and inflicted much suffering upon the inhabitants. Adalbert, the great Count of Tuscany, was chiefly instrumental in raising Beranger to the throne of Italy. But Adalbert soon became dissatisfied with Beranger's rule, and called in Louis of Provence, Boso's son, to overthrow him and seize the Italian throne for himself. Louis did not long remain King of Italy, as the Tuscan king-maker found him a less pliant instrument than he had expected, and therefore soon dethroned him. RODOLPH of Burgundy next appeared to contest with Beranger for the throne of Italy, and Beranger was finally assassinated.

Rome was at this time virtually ruled by Marozia, an infamous woman who had won notoriety as the mistress of one Pope, the mother of a second, and the grandmother of a third, and the account of whose career constitutes the most disgraceful page in the history of the Papacy. Upon Beranger's death Marozia sought to strengthen herself by marrying HUGH of Provence, who had assumed the Italian crown and had been acknowledged King of Italy by Pope John XI.,

Marozia's son. Marozia introduced Hugh into the castle of St. Angelo; but the Romans, under the leadership of Alberic, Marozia's legitimate son, refused to permit Hugh to enter the Eternal City, and confined him to the castle, from which he was soon driven by Alberic. Marozia was cast into prison; the Pope was restricted to the exercise of his spiritual functions; and Alberic ruled Rome for twenty years, restoring the old republican institutions to a limited degree. His son Octavian succeeded him, and ruled Rome for some time as Consul. Upon the death of his uncle, Pope John XI., Octavian made himself Pope with the title of John XII.; but his infamous life soon disgusted all Europe.

Her Over-
throw.

Rome
under
Alberic
and
Octavian

Though driven from Rome, Hugh of Provence remained master of the rest of Italy, but he was such an infamous tyrant and plundered his subjects so shamefully that they soon conspired against his authority. The most formidable of these plots, which was supported by most of the Italian nobles, aimed at the elevation of Beranger, Marquis of Iorea, to the throne of Italy. Hugh detected this conspiracy, and Beranger was obliged to flee; but finally Hugh was driven from Italy into his native Provence, leaving his son **LOTHAIRE** as King of Italy (A. D. 945). Lothaire died in A. D. 950, after a reign of five years, and his death was ascribed to Beranger of Iorea, who at once ascended the Italian throne with the title of **BERANGER II.** Beranger's cruel persecution of Lothaire's young and beautiful widow Adelaide, because she refused to marry his son Adalbert, brought in the interference of Otho the Great, King of Germany, who assumed the Lombard crown at Milan in A. D. 951, and the imperial crown at Rome in A. D. 962, thus annexing Italy to the Germano-Roman Empire.

Italy
under
Hugh of
Provence,
Lothaire
and
Beranger
II.

Italy
Annexed
to the
Germano-
Roman
Empire.

Count Eudes had been elected King of France upon the deposition of Charles the Fat, in A. D. 887, in grateful recognition of his services in defending Paris against the Northmen. His authority, which was limited to the provinces between the Meuse and the Loire, was firmest in Anjou, but was not recognized in Aquitaine, and was merely nominal south of the Loire. Even in the territories which acknowledged his scepter there were several princes whose submission to the sovereign was only nominal, such as the Counts of Flanders and Anjou.

France
under
Count
Eudes.

The people of France soon became dissatisfied with the vigorous administration of Eudes; and the Count of Vermandois joined with the Archbishop of Rheims to restore the rightful heir, Charles the Simple, to the throne of France. After a short struggle, Eudes generously ceded to his young rival the sovereignty of the region between the Seine and the Meuse, and the court of Charles the Simple was established on the banks of the Moselle. Eudes died in A. D. 898, after enjoining the nobles of France to acknowledge Charles the Simple

Count
Eudes and
Charles
the
Simple.

Robert
and
Charles
the
Simple.

as their sole sovereign. Robert, the brother of Eudes, became Duke of France; while the old Carolingian dynasty was restored in the person of CHARLES THE SIMPLE, who now became undisputed monarch of the country.

Settle-
ment
of the
Normans
in France.

The most remarkable event of the reign of Charles the Simple was the permanent settlement of the Northmen, or Normans, in France, A. D. 912. Under their most celebrated chieftain, Rollo, or Rolf, the Northmen everywhere defeated the French forces, took Rouen, which they converted into a military post, and so terrified King Charles the Simple that he resolved to purchase peace on any conditions, as he was too weak to resist them, and too poor to bribe them.

Rollo's
Victories.

Charles
the
Simple
Grants
Neustria
to the
Normans.

Accordingly, he sent a bishop as an ambassador to Rollo, offering to give him his daughter in marriage, and to grant the province of Neustria, embracing a large region in the North-west of France, to the Norman chieftain, on condition that Rollo and his followers should cease their depredations, acknowledge the King of France as their suzerain and embrace Christianity. Rollo, to whom religion was a matter of total indifference, accepted all these conditions, stipulating that the feudal sovereignty of the duchy of Brittany, or Bretagne, should be ceded to him, and this was granted.

Nor-
mandy
under
Rollo.

The region thus granted to Rollo and his followers was named *Nor-mandy*, from its new settlers, who were thereafter known as *Normans*. Rollo made Rouen his capital; and as he and his followers had an interest in the land, they kept back their rude countrymen from further aggressions, thus constituting a most effectual barrier to France from this previously exposed quarter.

Ludicrous
Incident.

When Rollo went to take the oath of fealty to his new feudal sovereign, he was told that it was necessary for him to kneel and kiss the king's foot. He indignantly refused to perform so humiliating a ceremony. But the courtiers of Charles the Simple insisted upon this point of etiquette, and the Norman chief finally consented to do the act by proxy, ordering one of his followers to kiss the royal foot for him. The rude Norman soldier, instead of kneeling down to salute the king's foot, caught it up and performed the ceremony by lifting it to his mouth, thus causing the monarch to fall backward violently from his seat. The Northmen showed their want of respect by burtsing into a loud shout of laughter; and as the French were in no condition to resent the insult, they were obliged to allow it to pass without remark.

Rapid
Civiliza-
tion of the
Normans
in Nor-
mandy.

Rollo received in marriage the Princess Gisèle, the daughter of King Charles the Simple, and became one of the most loyal of the French monarch's subjects. He faithfully observed his promise not to molest the French, relinquished his predatory habits, established schools and framed a code of wise laws. He proved himself a wise, able and pru-

dent ruler; and Normandy rapidly reached a high state of prosperity under his beneficent rule. He caused the ruined churches to be rebuilt, the towns to be walled and fortified, the land to be carefully cultivated, and justice to be impartially administered. The barbarian Normans adopted the French language, manners and customs with marvelous facility, so that in a few generations they became assimilated to the people among whom they had settled; and Normandy soon became celebrated for its progress in the industrial arts and in commerce and civilization.

The weakness and incapacity of Charles the Simple became constantly more apparent. The government was entirely in the hands of his minister, Haganon, a man of low birth, hated by the nobility and despised by the masses. Haganon's insolent use of his power provoked a rebellion of the nobles, headed by Robert, a brother of King Eudes. Instead of levying an army, King Charles the Simple convened a council of the Church, in which he procured the excommunication of his enemies. ROBERT was crowned King of France at Rheims, in A. D. 922.

Weakness
of
Charles
the
Simple.

Robert,
King of
France.

Charles the Simple endeavored to recover his lost crown; but was defeated in a bloody battle at Soissons, in June, A. D. 923, in which Robert was slain in the moment of victory. Robert's son, Hugh the Great, or the Abbot, might have made himself King of France; but preferred conferring the crown on RAOUL, or RODOLPH, Duke of Burgundy. Rodolph won the support of the nobles by lavish grants of the land still belonging to the crown.

His
Victory
and Death
at
Soissons.

Rodolph
of Bur-
gundy.

In A. D. 929 Charles the Simple again attempted to regain his lost crown, but was taken prisoner; and his queen, Elgiva, and her nine-year-old son found refuge at the court of her brother, Athelstan, King of England. Herbert, Count of Vermandois, had obtained possession of the person of the unhappy Charles the Simple, under the pretense of undertaking his defense; but he detained him in captivity, for the purpose of procuring good terms from Rodolph by threatening to liberate his rival. In this way Herbert obtained some territory from the new king; and the captive Charles the Simple died soon afterward (October, A. D. 929), said to have been poisoned by the Count of Vermandois.

Misfor-
tunes and
Death of
Charles
the
Simple.

Though Rodolph was nominally King of France, all the real power of the state was exercised by Hugh the Great, Count of Paris, who had elevated him to the throne. Besides his hereditary property, Rodolph enjoyed the revenues of so many abbeys that he is frequently called *the Abbot*. The possessions of the Church had already grown to such dimensions that they had attracted the cupidity of the laity, and this glaring abuse continued to prevail during this and the following age, though the Pope frequently attempted to check it.

Great
Power of
Hugh
the Great,
Count of
Paris.

William
Long-
sword
of Nor-
mandy.

Hugh
the Great,
Count of
Paris,
and Duke
of France
and Bur-
gundy.

Louis, the
Son of
Charles
the
Simple.

Louis
d'Outre-
mer.

Count
Hugh the
Great
of Paris.

Civil War
between
Louis
d'Outre-
mer and
Hugh
the Great.

Assassi-
nation of
William
Long-
sword.

King Rodolph died in A. D. 936, after a reign of less than seven years, without any children. Rollo, the first Duke of Normandy, had died about three years before, transmitting Normandy and the feudal supremacy of Brittany to his son William, surnamed *Longue épée*, "Long-sword," who also inherited his father's virtues. Upon King Rodolph's death, Hugh the Great, Count of Paris and Duke of France and Burgundy, still retained possession of the supreme power. Hugh refused the crown of France a second time, either because he disliked the royal title or because he dreaded the jealousy of the French nobles.

Supported by Dukes William Long-sword of Normandy and Herbert of Vermandois, Hugh invited Louis, the son of Charles the Simple, to return from his place of refuge in England and assume the crown of France. The young prince's uncle, Athelstan, King of England, feared that some act of treachery was intended, and sought to dissuade his nephew from complying with the request of the Count of Paris; but Louis was eager to return to his native land, and Hugh's character removed all grounds for apprehension. Louis accordingly returned to France, and was received with the greatest respect; and Count Hugh the Great conducted him to Rheims, where he was crowned King of France.

Thus began the reign of LOUIS D' OUTREMER, the surname signifying *the Stranger*, because of his early exile in England. He had been carefully educated by his uncle, King Athelstan, and displayed more courage, vigor and ability than most of the Carlovingian sovereigns; but he was destitute of honor and integrity, and these defects rendered all his other qualities ineffectual. Although Count Hugh the Great had invited Louis to return to his native France, he did not have the slightest intention to relinquish the administration of the kingdom. The young king sought to exercise the power of government; but his independent spirit alarmed Hugh, who then became the enemy of the monarch whom he had elevated to the throne of France, placed him under restraint, and refused to restore his liberty until he had ceded the county of Laon, which was almost the only portion of the royal domains that remained unappropriated.

Hugh the Great had been excommunicated by several Church councils, and even by the Pope. The clergy, particularly the bishops of Lorraine, accordingly espoused the cause of Louis d' Outremer, and thus began a civil war that lasted several years. Hugh's chief ally in this struggle was William Long-sword, Duke of Normandy, who was one of the bravest nobles of France. The king was supported by the Count of Flanders, who had a private quarrel with the Duke of Normandy, whom he caused to be assassinated under circumstances of the greatest treachery. The murdered Duke left a young son named Rich-

ard, whom King Louis d' Outremer brought to court under pretense of undertaking the care of his education. The Count of Flanders instigated the king to murder this orphan Duke of Normandy; but, by a stratagem of Osmond, his governor, the young duke was rescued from the king's power and placed under the protection of his uncle, the Count de Senlis.

Hugh the Great had renounced his allegiance to Louis d' Outremer, and declared himself a vassal of Otho the Great, King of Germany, who now invaded France and reduced Louis d' Outremer to great distress. In A. D. 945 Louis was made a prisoner by the Count de Senlis, and only recovered his freedom when he consented to restore several places which he had unjustly seized in Normandy. Young Richard of Normandy was at length established in his hereditary dukedom. He was a good and pious ruler, distinguished for his personal graces and moral qualifications; and the Norman historians called him Richard *Sans Peur*, "the Fearless," and relate numerous anecdotes of his piety, charity and intrepidity.

In the midst of his troubles, Louis d' Outremer died, in A. D. 954, in the thirty-third year of his age, from the effects of a fall from his horse, leaving behind him two sons, Lothaire and Charles. **LOTHAIRE** was only fourteen years old, but was elevated to the throne of France by Count Hugh the Great, who was still the real ruler of the kingdom. Lothaire's mother and her brother, St. Bruno, conducted the government so well in the young king's name that France enjoyed profound tranquillity for three years. Hugh the Great died in A. D. 956, two years after the death of Louis d' Outremer, and was succeeded as Count of Paris and Duke of France by his eldest son, Hugh Capet.

Otho the Great, King of Germany, had seized Lorraine, an ancient fief of the French crown, and bestowed it on Charles, Lothaire's brother, in order to secure its possession to the German crown. This arrangement was distasteful to the French king and people, Lothaire being indignant at the loss of the province, and the French people considering their honor degraded by one of their princes becoming tributary to a foreign monarch.

Upon the death of Otho the Great, Lothaire attempted to recover the duchy of Lorraine, and, without waiting to publish a declaration of war, invaded the dominions of Otho II., the new King of Germany, whom he almost made a prisoner at Aix la Chapelle. So thoroughly was Otho II. taken by surprise that he was obliged to rise from the table where he was dining and trust to the fleetness of his horse for escape. Lothaire plundered the palace of Aix la Chapelle of everything valuable, and carried the booty with him back to Paris.

Escape
of His Son
Richard.

Invasion
of
France by
Otho the
Great of
Germany.

Captivity
of
Louis
d'Outre-
mer.

Richard
the
Fearless
of Nor-
mandy.

Death of
Louis
d'Outre-
mer.

His Son
Lothaire.

Death of-
Hugh
the Great.

Hugh
Capet.

Lorraine
Seized by
Otho
the Great
of
Germany.

Lo-
thaire's
Invasion
of
Germany.

Invasion
of
France
by Otho
II. of
Germany.

Otho II. retaliated upon Lothaire by invading France with an army of sixty thousand men, in A. D. 978, and advanced to the very gates of Paris; but Hugh Capet had put the capital in such a good state of defense that Otho II., on hearing of his preparations, sent him word that he would make him hear so loud a litany as would make his ears tingle. Accordingly, one morning he posted his army on the heights of Montmartre, which overlook Paris, and there he made his troops sing a Latin psalm as loud as they could brawl. The German soldiers made a prodigious noise, and so many voices brawling at once made themselves heard from one end of the city to the other. After venting his rage in this empty menace, Otho II. marched back to Germany.

Otho's
Defeat
and Chal-
lenge.

On his return to his own dominions, the German monarch had to cross the river Aisne; but, as his army arrived on the banks of the stream late in the day, Otho II. and a part of his army only could pass over. The stream rose to such a height during the night that the second division was unable to ford the stream. In this dilemma it was attacked by the French King, and Otho II. had the mortification to see his army defeated, without being able to render it any aid. At length he sent the Count of Ardennes over in a small skiff, to challenge Lothaire to single combat. The French nobles would not allow their sovereign to accept this challenge, declaring that they did not wish to lose their own king, and that they would not recognize the German monarch as a sovereign under any circumstances.

Lorraine
Ceded to
Germany.

Peace was finally concluded between the Kings of France and Germany in A. D. 980, Lothaire renouncing his pretensions to Lorraine, contrary to the advice of Hugh Capet and the French people. Lothaire died in A. D. 986. His son and successor, LOUIS LE FAINEANT, "the sluggard," reigned but little over a year, dying in May, A. D. 987. The only Carolingian prince now surviving was Lothaire's brother Charles, Duke of Lorraine; but his character was odious to the French people, and his acceptance of Lorraine as a fief of the German Empire was regarded as an act of treason against his country. The French nobles therefore rejected Charles, and elected HUGH CAPET to the dignity of King of France. Hugh Capet was immediately afterward solemnly crowned at Rheims, July 1, A. D. 987, and his accession was the real beginning of the French monarchy. Thus ended the Carolingian dynasty, which had reigned over France, Germany and Italy for several centuries.

Louis le
Faineant.

Duke
Charles
of
Lorraine.

Hugh
Capet,
King of
France.

New Era
in French
History.

Thus began a new era in the history of France. The dynasty founded by Hugh Capet was the ancestral line from which have descended all the royal families which thenceforth occupied the throne of the French kingdom.

CARLOVINGIAN SOVEREIGNS.

CARLOVINGIAN KINGS OF THE FRANKS.

- A. D. 752 Pepin the Little.
 768 Charlemagne, or Charles the Great (and Carloman until 771).
 800 Charlemagne crowned Emperor of the West.
 814 Louis le Debonnaire.
 840 Charles the Bald.
 841 Frankish Empire divided by the Partition Treaty of Verdun.

CARLOVINGIAN KINGS OF ITALY, BURGUNDY AND LORRAINE.

- A. D. 843 Lothaire I., Emperor, and King of Italy, Burgundy and Lorraine.
 855 Louis II., King of Italy, and Emperor (until 875).
 855 Lothaire II., King of Lorraine (until 869).
 855 Charles, King of Provence (until 879).

CARLOVINGIAN KINGS OF GERMANY.

- A. D. 841 Louis the German.
 876 Charles the Fat (and Carloman and Louis until 877).

CARLOVINGIAN KINGS OF FRANCE.

- A. D. 841 Charles the Bald.
 877 Louis the Stammerer.
 879 Louis III. (until 882) and Carloman (until 884).

CARLOVINGIAN KING OF GERMANY, ITALY AND FRANCE.

- A. D. 884 Charles the Fat (deposed in 887 and Empire again divided).
 887 End of the Carolingian dynasty in Italy.

CARLOVINGIAN KINGS OF GERMANY.

- A. D. 887 Arnulf.
 899 Louis the Child.
 911 End of the Carolingian dynasty in Germany.

CARLOVINGIAN KINGS OF FRANCE.

- A. D. 887 Eudes.
 898 Charles the Simple.
 922 Robert.
 923 Rodolph.
 936 Louis d' Outremer.
 954 Lothaire.
 986 Louis le Fainéant.
 987 End of the Carolingian dynasty in France.

SECTION III.—THE GERMANO-ROMAN EMPIRE UNDER THE SAXON DYNASTY.

Conrad I., of Franconia, A. D. 911-918. ON the death of Louis the Child, the last Carolingian sovereign of Germany, in A. D. 911, the Dukes of Franconia, Saxony, Suabia, Bavaria and Lorraine elected Duke Conrad of Franconia to the dignity of King of Germany, a prince well adapted to the government of a great people. Germany was thenceforth an elective monarchy until 1806.

His Wars with the Hungarians and Bavarians. CONRAD I. spent his reign of seven years in the field, repressing the incursions of the barbarous Hungarians into Germany. His authority was disputed by some of the more powerful nobles or princes of Germany, particularly by Henry, Duke of Saxony. In A. D. 918 Conrad I. received a mortal wound in a war with the Bavarians, and on his death-bed he advised the nobles to confer the German crown on his old antagonist, Henry of Saxony, whom he regarded as most worthy of it.

Henry I., the Fowler, First of the Saxon Dynasty, A. D. 918-936. In accordance with the avowed wish of Conrad I., the Dukes of Franconia, Saxony, Suabia, Bavaria and Lorraine elected HENRY I. to the office of King of Germany. He is usually called HENRY THE FOWLER, from a tradition that the messengers who brought him the tidings of his election found him hunting among the Hartz mountains with his falcons. His election was at first opposed by the Dukes of Bavaria and Suabia, but they were at length obliged to submit.

His Good Character. Henry the Fowler was the first of five successive Saxon Kings of Germany, who occupied the German throne for a little over a century (A. D. 918-1024). He was the wisest and most vigorous sovereign that had reigned over Germany since the time of Charlemagne. Soon after his accession the Hungarians renewed their invasions of Germany. In A. D. 924 Henry captured one of their leaders; and, in order to gain his release, the Hungarians agreed to cease their incursions for nine years, on condition that the German monarch should pay them tribute.

Henry's Seizure of Lorraine. After this truce Henry the Fowler seized Lotharingia, or Lorraine, which had constituted a part of France, and gave it to a duke who held it as a fief of the German crown. As such it formed a part of the German kingdom many centuries. Henry likewise conducted several wars against the Slavonians. He forced the Duke of Bohemia to become his vassal, and subdued the Wends, who occupied the region to the north-east of Germany.

Wars with the Slavonians and Wends. When the nine years' truce with the Hungarians had expired they renewed their inroads; but Henry the Fowler had occupied the interval in making preparations to resist them, and he defeated them so severely

Defeat of the Hungarians at Merseburg by Henry the Fowler.



A WALLED TOWN IN THE MOUNTAINS

A castle about which a town has grown

in a great battle at Merseburg, in A. D. 933, that they did not molest Germany again during his reign. Henry's grateful subjects bestowed upon their able sovereign the honored title of "*Father of the Fatherland.*"

After his great victory over the Hungarians at Merseburg, Henry the Fowler took the field against the Danes, who had invaded Saxony and Friesland, compelled them to retreat into their own country, and wrested from them the territory between the Eider and the Schlei, which in modern times constituted the duchy of Holstein.

Danish
Invasion
Repelled.

Henry's internal administration was as successful as were his wars with the neighboring nations. He reorganized the German armies; and by training the nobles and their vassals to fight as cavalry he placed his army in a condition to fight the wild Hungarians on equal terms and to defeat them. Appreciating the importance of towns as places of defense and refuge for his subjects against such a barbarous foe as the Hungarians, he fortified the towns already existing with strong walls, and founded new towns which he likewise fortified. He also caused numerous fortresses to be erected at important points, and towns gradually grew up around these citadels.

Henry's
Internal
Admini-
stration.

Fortresses
and
Citadels.

Henry compelled every ninth freeman to reside in the nearest fortress or town as a builder or defender. The remaining eight freemen provided for his support and furnished the fortress with stores, by contributing one-third of their produce. All public meetings and festivities were required to be held in the towns, which were made the seats of the courts of justice. King Henry the Fowler endeavored to encourage the growth of the German towns in many ways, and the effect of his efforts continued for a long time after his death.

Henry's
Encour-
agement
of the
Growth
of Towns.

Thus Henry the Fowler became the founder of the *burghers*, a new class among the German people. The towns were naturally the centers of commerce, and the burghers became the trading class and the natural antagonists of the lawless nobles. Therefore, in the struggles which subsequently occurred between the nobles and the king, the burghers were the firm and useful supporters of the sovereign, thus rewarding the fostering care of Henry the Fowler. After making Germany the leading power of Europe, Henry sought to make himself Emperor, but this was prevented by his death, A. D. 936.

The
Burghers.

OTHO I., THE GREAT, son of Henry the Fowler, was chosen by the German nobles to succeed his father on the throne of Germany. The new sovereign was twenty-four years of age at his accession, and had been married for several years to the Princess Edith, the daughter of Edward the Elder, King of England, and therefore the granddaughter of Alfred the Great. The part which the great dukes took in the coronation ceremonies of Otho the Great showed the firmness of the

Otho I.,
the Great,
A. D.
936-973.

His
Corona-
tion.

royal power in Germany. The Duke of Lotharingia, or Lorraine, acted as chamberlain; the Duke of Franconia as carver; the Duke of Suabia as cupbearer; and the Duke of Bavaria as master of the horse.

Rebell-
ions
against
Otho
the Great.

Soon afterwards Thankmar, the king's half-brother, aided by the Dukes of Franconia and Lorraine, rebelled against Otho; but was slain in the early part of the struggle. Thereupon Henry, the king's full brother, who aspired to the German crown, headed the rebellion. Otho the Great fought valiantly for his throne, and finally crushed the revolt. Both of the rebel dukes—those of Franconia and Lorraine—were slain, and Prince Henry submitted and received his kingly brother's pardon.

Disposal
of
Bavaria,
Lorraine
and
Franconia.

In A. D. 945 the duchy of Bavaria became vacant, and King Otho the Great bestowed it upon his brother Henry, who atoned for his past rebellious behavior by his gallant attacks upon the Hungarians. Otho bestowed the duchy of Lorraine upon Count Conrad, who afterward married Luitgard, the king's only daughter. The German king retained the duchy of Franconia in his own possession. Upon the death of Hermann, Duke of Suabia, in A. D. 949, Otho conferred that duchy upon his own son Ludolf, who had married Hermann's daughter.

Power of
Otho
the Great.

In this way all the great duchies came into the possession of the king and those who were immediately dependent upon him. Thus Otho the Great became more powerful than his ancestors had been, but he was not content to be king only in name. He was the real ruler of his dominions, and governed as well as reigned, having the power and ability to force his vassals to discharge their duties towards their suzerain.

Otho as a
Warrior.

Otho the Great was a great warrior as well as a vigorous ruler. He aided his brother-in-law, Louis d' Outremer, King of France, against Hugh the Great, Count of Paris, and William Long-sword, Duke of Normandy. The Danes had recovered the territory which Henry the Fowler had wrested from them; but Otho the Great drove them northward again and reoccupied the lands between the Eider and the Schlei, erecting the Mark of Schleswig for the defense of that part of the German frontier.

Vassalage
of
Poland
and
Denmark.

Otho the Great also compelled the Duke of Poland and King Harald Bluetooth of Denmark to become his vassals, and these two countries were considered fiefs of the German crown for the next two centuries. The German frontier was extended along the Baltic coast and between the middle Elbe and the Oder by the territory wrested from the Slavonians by the German generals. Otho the Great settled the territories which he and his generals conquered with German colonies, and made exertions to extend Christianity among the pagan tribes which were reduced under the German dominion. For this purpose he

German
Con-
quests
and
Colonies.

founded many bishoprics, among which was the archbishopric of Magdeburg, founded A. D. 968.

In A. D. 951 the attention of Otho the Great was called to Italy. The Italian king Beranger II. sought to force Adelaide, his predecessor Lothaire's young and beautiful widow, to marry his son Adalbert, and when she refused he cast her into prison and treated her with great cruelty. She made her escape, and appealed to Otho the Great, who was a chivalrous knight, for protection. Otho crossed the Alps, defeated Beranger, married Adelaide, and assumed the title of *King of the Lombards*, but allowed Beranger II. to retain the Italian crown as his vassal (A. D. 951).

Otho's son, Ludolf of Suabia, headed a new rebellion in Germany against his father, and was aided by Conrad of Lorraine, the Archbishop of Mayence and others; and Otho the Great suppressed the revolt only after a sharp struggle. He then made his brother Bruno, Archbishop of Cologne, Duke of Lorraine, and Burchard, the son-in-law of Henry of Bavaria, Duke of Suabia. Otho made his eldest son, William, who was already a priest, Archbishop of Mayence.

These troubles encouraged the Hungarians to undertake another invasion of Germany. They entered Bavaria in strong force in A. D. 955. Otho the Great marched against them and defeated them so disastrously at Lechfield, near Augsburg, as to finally break their power and put an end to their invasions of Germany. But Otho's victory was very dearly purchased; as his son-in-law Conrad, who had sought by his gallant deeds to wipe out the disgrace of his former treason, and many others of the bravest of the German leaders, were among the slain. Thenceforth until the thirteenth century the Hungarian kings were nominally subject to the German sovereigns.

After years of violence and discontent in Italy, during which the Lombard nobles won the inveterate hostility of Pope John XII., whose infamous life had disgusted all Europe, the Pope urged Otho the Great to put an end to all disorders by assuming the imperial crown. Otho went to Italy in the latter part of A. D. 961, after first securing the succession of his young son Otho by causing him to be crowned King of Germany at Aix la Chapelle. Otho the Great caused himself to be crowned King of Lombardy at Pavia with the Iron Crown of the Lombard kings, and was crowned Emperor by the Pope at Rome with the golden crown of the Roman Empire, February 2, A. D. 962.

The three German kings who had reigned just before Otho the Great had been neither Kings of Lombardy nor Emperors, but thenceforth the German sovereigns claimed both the Lombard and imperial crowns as their right. The Emperor was regarded as occupying a much higher and more important position than a mere feudal sovereign, and

Otho the
Great's
Invasion
of
Italy and
Defeat of
Beranger
II.

Otho's
Son's
Rebellion
Sup-
pressed.

Bestowal
of
Duchies.

Defeat
of the
Hunga-
rians at
Lechfeld
by Otho
the Great.

Otho
the Great
Invited
to Italy.

Crowned
King of
Lom-
bardy
at Pavia
and
Emperor
at Rome.

Kings of
Germany
as
Roman
Em-
perors.

was therefore considered to be entitled to more perfect allegiance. Accordingly the Kings of Germany attached a much greater importance to their imperial than to their royal dignity.

"Holy Roman Empire of the German Nation."

Thus was founded the *Holy Roman Empire of the German Nation*, the name of which signifies the hold which it had upon the imaginations and affections of the people of Germany and Italy at that period. The Holy Roman Empire was at that time the leading power in Christendom. The Emperor, as King of Germany, was elected by the Diet of German princes, but he could receive the imperial crown from the Pope only.

German Unity and National Sentiment.

The connection of the German kingdom with the Roman Empire was productive of many results in Germany. There had been very little truly national feeling among the Germans before the reign of Otho the Great. They only thought of themselves as Franks, Saxons, Suabians, Bavarians, Lotharingians, etc.; with scarcely any union as one people or nation. But when the German kings acquired the right to be crowned Roman Emperors, the German people themselves became the imperial nation. They accordingly began to take pride in the German name. A national sentiment was thus aroused, which the Germans never afterwards abandoned.

Evil Effects of the Absence of the German Kings from Home.

Nevertheless, taking all in all, Germany was no better off for its connection with the Empire. By being Emperors the Kings of Germany became involved in struggles in which their native kingdom had no interest. They thus wasted much German blood and treasure, and lost almost all real power. While the German kings were absent from Germany, sometimes for years at a time, carrying on distant wars, their great vassals at home ruled as sovereign princes within their own respective dominions. When the kings returned and endeavored to assert their rights as feudal monarchs, they frequently discovered that they had spent almost their entire strength, and were able to do very little against a united and formidable aristocracy. Thus the development of Germany into a powerful centralized monarchy like England or France was prevented, and the German kingdom was ultimately divided into many practically independent small states.

Hostility of Pope John XII. toward Otho the Great.

Although Pope John XII. had urged Otho the Great to assume the imperial crown, he soon became his enemy. The Pope discovered that the Emperor was not content with an empty title. Enraged at the progress of the imperial authority, and by the Emperor's remonstrances against his vices, he took advantage of Otho's absence in pursuit of Beranger II. to enter into a secret alliance with Adalbert, the son of his old enemy, for the expulsion of the Germans from Italy; at the same time inviting the Hungarians to invade Germany.

Otho the Great received the news of the Pope's treachery with great indignation, and promptly returned to Rome, where he compelled the nobles and the people to renew their oath of allegiance. He then summoned a council, in which Pope John XII. was accused of the most scandalous immoralities, and when the Pope refused to appear before the council he was condemned as contumacious, after having been twice summoned in vain, and was then solemnly deposed, Leo VIII. being elected Pope in his place. Pope Leo VIII. was fully devoted to the German interests, and took an oath of obedience and fidelity to the Emperor. He even issued a bull ordaining that Otho the Great and his successors should be clothed with the right of appointing the Popes and investing bishops and archbishops, and that none should dare to consecrate a bishop without the Emperor's permission.

Deposition of
Pope
John XII.
by Otho
the Great.

Pope
Leo VIII.
and
Otho the
Great.

This fatal blow was unpopular with the bishops, who complained that Leo VIII. had subverted at one blow the structure which his predecessors had toiled for two centuries to raise. When the deposed Pope John XII. returned to Rome, after the Emperor's departure, he easily procured the deposition of Leo VIII. and the acknowledgment of his own claims. The restored Pope commenced to practice great cruelties against his enemies, but in the midst of his career he was assassinated by a young nobleman whom he had rivaled in the affections of his mistress. This Pope's crimes had inspired such horror that many of the Romans believed that Satan in proper person had struck the fatal blow which sent John XII. to his final account, "with all his imperfections on his head."

Deposition of
Pope Leo
VIII. and
Restoration of
John XII.

Cruelties
and
Assassination of
John XII.

The adherents of Pope John XII. still refused to acknowledge Leo VIII., and chose Benedict VI. as the successor of the murdered Pope, without consulting the Emperor. But the return of the Otho the Great threw them into confusion. Benedict VI. hastily tendered his submission to Leo VIII., who banished him; and the Roman nobility and clergy promised the Emperor that they would never confer the papal dignity on any but a German.

Rival
Popes
Benedict
VI. and
Leo VIII.

On the death of Leo VIII. the papal electors, according to their promise, chose John XIII. to the Papacy, by the Emperor's permission. Pope John XIII. was too grateful to the German sovereign to resist the encroachments of the imperial power on the city of Rome and on the Church. The turbulent Romans revolted, and cast Pope John XIII. into prison; but Otho the Great soon came and suppressed these disturbances, restored John XIII. and severely punished the authors of the revolt. Thus the political system of the Papacy seemed utterly ruined. The Pope ruled the Roman states simply as the Emperor's viceroy, not as an independent sovereign; and, instead of being con-

Pope
John
XIII. and
Otho
the Great.

sidered the supreme umpire of monarchs, he was reduced to the condition of a subject.

Otho's
War with
Nicepho-
rus
Phocas.

Otho the Great made an unsuccessful effort to annex Southern Italy to the Germano-Roman Empire, even going so far as to engage in war with the Eastern Roman Emperor Nicephorus Phocas for that purpose.

Otho
the Great
in Italy.

Otho the Great spent his last years almost wholly in Italy. In A. D. 967 he caused his son, Otho II., to be crowned Emperor, and associated him in the government. In A. D. 972 Otho II. was married to Theophania, the daughter of the Eastern Roman Emperor Nicephorus Phocas. Otho the Great then returned to Germany, where he died A. D. 973.

His
Death.

Otho II.,
A. D.
973-982.

OTHO II. was thus left sole Emperor, and King of Germany. He was nineteen years old at his father's death. As he had many of his father's best traits, it was expected that he would be a sovereign of more than ordinary merit, but this promise was blasted by his early death.

Henry the
Wrangler's
Revolt
and Over-
throw.

In the beginning of the reign of Otho II., Henry the Wrangler, Duke of Bavaria, and son of the Henry who had caused so much trouble to Otho the Great, rebelled against the new Emperor; but the revolt was easily suppressed, and Henry the Wrangler was deprived of his duchy and imprisoned. Harald Bluetooth, King of Denmark, then attempted to throw off his allegiance, as did also the Duke of Poland afterwards, but both were reduced to submission.

Danish
and
Polish
Revolts
Subdued.

Invasion
of
France by
Otho II.

In A. D. 978 Lothaire, King of France, attempted to seize Lotharingia, or Lorraine, when Otho II. was at Aix la Chapelle. The French captured that city and almost took the Emperor prisoner. Otho II. then invaded France at the head of a large German army and encamped on the heights of Montmartre, before Paris; but that capital was too strongly defended to be taken, and the approach of winter obliged the German monarch to retreat back to Germany. A treaty of peace was finally made, by which the King of France relinquished all claim to Lorraine.

Revolts
in Italy.

The death of the Emperor Otho the Great was the signal for new convulsions in Italy. The feudal lords aspired to independence; the cities endeavored to establish freedom; and Pope John XIII. sought to uphold the imperial cause, but was arrested by Cincius, the head of the popular party, and was strangled in prison.

Rival
Popes
Boniface
VII. and
Benedict
VII.

Cincius and his faction chose Boniface VII. to the Papacy; while the aristocratic party, headed by the Counts of Tuscany, elected Benedict VII. Boniface VII. was soon driven from Rome, and sought refuge at Constantinople, where he strenuously urged the Eastern Emperor to invade Italy. The Eastern Emperor accordingly

espoused his cause, uniting with the Saracens in Southern Italy, and subduing Apulia and Calabria.

When Otho II. returned to Germany, Pope Boniface VII. came back to Italy, made himself master of Rome, and cast his rival, Benedict VII., into prison, where he was starved to death. Four months later Boniface VII. died suddenly, and was succeeded by John XV.

Their
Rivalries
and
Deaths.

Otho II. was always more of an Italian than a German in his sympathies, and in A. D. 980 he went to Rome, never to return to Germany. He endeavored to carry out his father's policy toward Southern Italy, the conquest of which he attempted with the aid of the Lombard Duke of Benevento. But the Southern Italians formed an alliance with the Saracens, and severely defeated the forces of the Emperor Otho II. in the sanguinary battle of Crotona, A. D. 982; thus saving the Lombard Theme for the Eastern Emperor, whose power in Italy was vastly strengthened by this victory. Otho II. only escaped capture by his skill in swimming.

Invasion
of
Southern
Italy by
Otho II.

His
Defeat
and
Escape.

Upon the death of Otho's ally, Pandulf Ironhead, Duke of Benevento, that duchy fell into decay and finally broke up into many small states, most of which fell under the dominion of the Eastern Emperor. The Romans endeavored to recover their independent municipal government during the latter portion of the reign of Otho II., and set up a Consul named Crescentius, who forced Pope John XV. to acknowledge his authority.

End of the
Duchy of
Bene-
vento.

Tumults
at Rome.

The Emperor Otho II. died A. D. 982, and was succeeded as King of Germany by his infant son, Otho III., who had been solemnly proclaimed his father's successor by a Diet at Verona, in Northern Italy, before his father's death; and the Empress Theophania was left regent for her infant son. Duke Henry of Bavaria attempted a revolution, but all the other great German nobles remained faithful to the infant Otho III., and the Bavarian duke gladly submitted upon condition of being left in possession of his duchy.

Otho III.,
A. D.
982-1002.

Theophania's regency was able and popular. The frontiers of the Empire were firmly maintained, and its internal affairs were wisely administered. The Empress-regent conferred the Mark of Austria upon Leopold I. of Babenberg, who extended his territories by subduing a part of the Hungarian dominions and colonizing it with German settlers. The Babenberg family continued to rule Austria until its extinction in the thirteenth century, when it was succeeded by the House of Hapsburg, which has ever since held sway there.

Theo-
phania's
Regency.

Austria
under the
Baben-
burg
Family.

Otho III. was carefully educated by tutors selected for that purpose by his mother. The most celebrated of these instructors was the renowned Gerbert, Archbishop of Rheims, the most learned man of his time, under whom the young German king made such remarkable prog-

Gerbert,
Tutor of
Otho III.

Otho III.
Crowned
at Rome.

ress that his courtiers called him "The Wonder of the World." In A. D. 996, when he was scarcely sixteen, Otho III. proceeded to Rome at the head of a large German army, put an end to the Consular government, and was crowned Emperor by Gregory V., a German Pope, whom he had caused to be placed in the chair of St. Peter.

Suppres-
ses a
Roman
Revolt.

As soon as Otho III. had left Rome, Crescentius excited the city to revolt against the Emperor, set up a Greek as Antipope, and appealed to the Eastern Emperor for aid. Otho III. promptly returned to Rome, deposed the Antipope and cruelly tortured him, and besieged the Castle of St. Angelo, in which Crescentius had taken refuge. The Emperor drew Crescentius from the castle by promising to accept his surrender, and then treacherously put him to death. Self government in Rome was now ended, and the imperial power was supreme.

Treach-
erous
Murder
of
Crescen-
tius.

Aspira-
tions of
Otho III.

Though the Emperor Otho III. was a German by race, he was an Italian in feelings and tastes. He even dreamed of reviving the ancient glories of the Roman Empire and of reigning as master of the world with Rome for his capital, but his ambitious schemes were ended by his early death. One of his last acts was the elevation of his preceptor Gerbert to the Papacy with the title of Sylvester II. Being the most profound scholar and the most daring thinker of his time, Pope Sylvester II. used his power in the interest of science and learning.

Gerbert,
Created
Pope
Sylvester
II.

Mos-
heim's
View of
Pope
Sylvester
II.

Concerning this renowned Pope, Mosheim says: "The genius of the famous pontiff was extensive and sublime, embracing all the branches of literature; but its more peculiar bent was turned towards mathematical studies. Mechanics, geometry, astronomy, arithmetic, and every other branch of knowledge that had the least affinity to these important sciences, were cultivated by this restorer of learning with the most ardent zeal, and not without success, as his writings abundantly testify; nor did he stop here, but employed every method that was proper to encourage and animate others to the culture of the liberal arts and sciences. The effects of this noble zeal were visible in Germany, France and Italy, both in this and in the following century; as by the writings, example and exhortations of Gerbert, many were incited to the study of physics, mathematics and philosophy, and in general to the pursuit of science in all its branches. If, indeed, we compare this learned pontiff to the mathematicians of modern times, his merit, in this point of view, will almost totally disappear under such a disadvantageous comparison; for his geometry, though it be easy and perspicuous, is merely elementary and superficial. Yet, such as it was, it was marvelous in an age of barbarism and darkness, and surpassed the apprehension of the pygmy philosophers, whose eyes, under the auspicious direction of Gerbert, were just beginning to open upon the light. Hence it was that the geometrical figures described by this

mathematical pontiff were regarded by the monks as magical operations, and the pontiff himself was treated as a magician and a disciple of Satan."

The Emperor Otho III. was poisoned in A. D. 1002 by Stephanía, the widow of Crescentius, who had suffered shameful treatment from the Germans. In accordance with his request, he was buried in the same tomb with Charlemagne at Aix la Chapelle; and when the tomb was opened the body of the great Frankish Emperor was seen sitting on its marble throne, clad in the imperial robes.

Murder
and
Burial of
Otho III.

Otho III. was succeeded as King of Germany by Henry, Duke of Bavaria, who is known as HENRY II., THE SAINT; so surnamed on account of his love for the Church and the clergy, as particularly displayed in founding the cathedral and archbishopric of Bamberg. He was elected king in A. D. 1003; and, as a relative of his four immediate predecessors, he was the last of the five successive Saxon Kings of Germany. The great nobles had acquired a state of semi-independence, and Henry II. had great difficulty in making them acknowledge his accession, but he finally succeeded in doing so.

Henry II.,
the
Saint,
A. D.
1002-
1024.

The Duke of Poland had renounced his allegiance to the German king, and had conquered Silesia and Bohemia, but was reduced to submission and compelled to do homage to Henry II. after a struggle of fourteen years, being also obliged to surrender Bohemia and Meissen. Nevertheless, Poland was but nominally dependent upon Germany; and after the death of Henry II., the Polish duke, Boleslas I., made himself King of Poland.

The
Duke of
Poland
Reduced
to
Homage.

In A. D. 1004 King Henry II. became King of Italy, as well as of Germany; and in A. D. 1014 he was crowned Emperor at Rome by Pope Benedict VIII. He was a generous friend of the Church, and was afterwards canonized as a saint by the Pope, wherefore his title.

Henry II.,
King of
Italy and
Emperor.

During the reign of Henry II. the title of the Kings of Germany, which had been that of *King of the East Franks and Saxons*, was changed to that of *King of the Romans*. The German king only became *Emperor of the Romans* when crowned by the Pope; but Henry II. chose the new title for the purpose of establishing the principle that the German king only had the right to the imperial crown. The condition of Germany had likewise undergone vast changes by this time, in consequence of the rapid growth of the towns which had arisen, mainly around cathedrals, monasteries, fortresses, and the castles of the great nobles.

Change
of Title.

Thus ended the period of the reigns of the sovereigns belonging to the Saxon dynasty, as Kings of Germany and Roman, or Western Emperors, the first to bear the imperial title of monarchs of the "Holy Roman Empire of the German Nation."

End of the
Saxon
Dynasty.

SECTION IV.—THE FRANKISH DYNASTY AND THE PAPAL POWER.

Conrad
II.,
of the
Frankish
Dynasty,
A. D.
1024–
1039.

UPON the death of Henry II. in A. D. 1024, Duke Conrad of Franconia was chosen King of Germany with the title of CONRAD II. He was the first of the four Frankish Kings of Germany, who in succession occupied the German throne for a century and a year (A. D. 1024–1125). Conrad II. was descended from the Conrad who had married the daughter of Otho the Great, being thus related to the Saxon dynasty. He was forty years of age at his accession, and his reign was marked by firmness and wisdom. He sought to strengthen the royal power by lessening that of the dukes, in which he succeeded very well. He made his son Henry, who gave promise of great ability, Duke of Bavaria, Suabia and Carinthia; thus drawing those duchies into an active support of the crown. Conrad II. was likewise a friend of the burgher class, and by favoring the cities he won the support of the citizens, who regarded him as their natural protector against the nobles.

Crowned
King of
Italy and
Emperor
at Rome.

In A. D. 1026 Conrad II was crowned King of Italy, and the following year he was crowned Emperor at Rome by Pope John XIX., who bought the Papacy. In A. D. 1032 Conrad II. became King of Burgundy, the crown of that kingdom having been bequeathed to him by Rodolph III., whose niece, Gisela, was Conrad's wife. The crown of Burgundy thus became a legitimate possession of the German kings, but they were unable to assert their claims on account of their weakness, and the greater portion of the Burgundian kingdom passed into the possession of the Kings of France. Conrad's title to Burgundy was disputed by Duke Ernst of Suabia, who, considering himself the rightful heir to the Burgundian kingdom, because he was the son of Gisela by a former marriage, disputed Conrad's title to that kingdom; but the nobles refused to follow him, and he was imprisoned by Conrad II., who, however, afterwards liberated him.

Becomes
King of
Bur-
gundy.

War with
Poles,
Slavo-
nians
and Hun-
garians.

Conrad's reign was marked by many wars. He crushed several rebellions of the Duke of Bohemia, repulsed an invasion by the Poles, and compelled the Polish king Micislas II. to do homage for his crown and to surrender Lusatia, which Henry II. had granted to Boleslas I. Conrad II. also conquered the Slavonic tribes on the Oder and the lower Elbe. King Stephen the Pious of Hungary attempted an invasion of Germany, but was defeated by Conrad's son Henry in A. D. 1031, and was forced to make peace.

Fiefs
made
Heredi-
tary.

In A. D. 1037 Conrad II. issued an edict decreeing that no holder of a fief should be deprived of his lands except by the judgment of his peers, thus making all fiefs in his dominions hereditary. At first this

law was enforced only in Lombardy, but at length it was likewise extended to Germany. It was a great gain for the minor vassals, because it freed them from the power of their immediate lords to a great extent, and made them dependent upon the king for protection. Conrad II. founded the cathedral of Spire, where he and his successor were buried.

Conrad II. died in A. D. 1039, and was succeeded by his son, HENRY III., who had been crowned King of Germany and King of Burgundy during his father's life-time. Henry III. inherited many of his father's best qualities; and, by pursuing his father's policy of depressing the great German princes and nobles and protecting the lower vassals in their rights, he made himself the most powerful sovereign that Germany had since the reign of Charlemagne. He raised the Germano-Roman Empire to its height, and extended his suzerainty over Bohemia, Poland and Hungary.

Henry
III., A. D.
1039-
1056.

His
Great-
ness.

Henry III. bestowed the duchies of Bavaria, Suabia and Carinthia upon men who were willing to hold them as his dependent vassals; having received these duchies from his father. He pursued a similar course with the duchy of Upper Lorraine, and defeated Gottfried, Duke of Lower Lorraine, who opposed him, and whom he compelled to retire into Italy.

Bestowal
of
Duchies.

Henry III. exerted himself earnestly to maintain peace and the reign of law in his dominions, and in A. D. 1043 he proclaimed a general peace throughout Germany. He enforced this decree and was successful in abolishing private wars among the nobles. He was a liberal patron of learning, and endeavored to reform the abuses of the Church for the purpose of fitting it for its great mission.

Peace and
Law.

Learning
and
Church
Reforms.

At this time the Church was steeped in corruption, from which there appeared to be no escape, and this corruption necessarily weakened the Church. The great cause of this weakness was simony, or the crime of buying and selling ecclesiastical preferment, which robbed the Church of its sanctity as a profession, and enabled the temporal power to interfere with its preferments. There was a secondary cause of weakness from an ecclesiastical standpoint—the marriage of the clergy—which prevented the priests from devoting themselves exclusively to the task of rendering the Church independent of the State and the most powerful body on earth, and which deprived the clergy of the semi-miraculous character which the most ascetic arrogated to themselves, and displayed them to the laity as only men. Simony was a real cause of corruption; the marriage of the clergy was an obstacle in the way of papal ambition.

Church
Corrup-
tion.

Simony.

Marriage
of the
Clergy.

When Pope Benedict VIII. crowned Henry II. Emperor he made him swear to remain faithful to him and his successors. Henry III.

Henry III.
and the
Papacy.

sought to bring the Church up to its true position by treating the Popes as his dependents and by appointing German Popes, who would be free from the petty local jealousies of the Italians, and who would therefore devote their energies to the whole of Christendom.

Three
Rival
Popes.

The factions of the Roman nobles and citizens prevented the consolidation of the papal power; and three rival Popes, each remarkable for his scandalous life, at once shared the revenues of the Church between them (A. D. 1045); but these were finally induced to abdicate by John Gratian, a very pious and learned priest, who was then elected Pope with the title of Gregory VI. The Emperor Henry III. caused Gregory VI. to be deposed, and Clement II., a German, to be chosen to the Papacy.

John
Gratian,
Pope
Gregory
VI.

The
Deposed
Pope
Gregory
VI.

The most remarkable of the deposed Popes was Benedict IX., who was the son of a Tuscan count, and who was raised to the Chair of St. Peter at the early age of ten years. His vices caused the Romans to raise rivals against him; but, as he was supported by the aristocratic faction, he would doubtless have held his place had he not been bribed to resign in favor of Gregory VI. The chief agent in these transactions was Hildebrand, a Tuscan monk, who had raised himself by the force of his own talents and by his reputation for piety to a high position in the Church, that of Archdeacon of Rome, and to a commanding influence in the Roman state.

Hilde-
brand, the
Tuscan
Monk.

Good Acts
of
Gregory
VI.

Gregory VI. was undoubtedly a better ruler than his immediate predecessors. He expelled the robbers and freebooters who infested the roads around Rome; he opened a secure passage for the pilgrims who desired to visit the shrine of St. Peter; and he vigorously exerted himself to reform the administration of justice. Henry III. did an imprudent act in deposing such a Pope at the instigation of the enemies of order. The next Pope, Clement II., felt great aversion to the proceeding, and consented to his own elevation with the greatest reluctance. In A. D. 1046 Pope Clement II. crowned Henry III. Emperor.

Pope
Clement
II.

Exile of
Gregory
VI. and
Hilde-
brand.

Clement
II. and
Damasus
II.
Poisoned.

To the great regret of the Italian people, and particularly the citizens of Rome, Gregory VI. and Hildebrand were driven into exile. They retired to the monastery of Clugni, where Gregory died of vexation, leaving Hildebrand the heir of his wealth and his resentment. Clement II. was poisoned by an emissary of Benedict IX., nine months after his consecration; and his successor, Damasus II., who was also elected Pope by the instrumentality of the Emperor Henry III., shared the same fate.

Bruno,
Pope Leo
IX.

When Hildebrand was informed of these events he instantly started for the imperial court, hoping to have some influence in the nomination of the next Pope; but on the way he ascertained that the German Diet

at Worms, under the Emperor's direction, had elected Bruno, Bishop of Toul, to the Chair of St. Peter, with the title of Leo IX.

Leo IX., who was a kinsman of the Emperor Henry III., commenced with vigor a reformation which was destined to accomplish more than Henry III. either desired or believed possible. In the end the Papacy became the powerful and relentless rival of the Empire, with both the will and the ability to inflict many humiliations and losses upon it. Leo IX. made an uncompromising war upon the practice of simony, for which no effort at defense was made, but it had become too universal a practice to be destroyed in a single reign.

The Emperor Henry III. engaged in several wars with the Hungarians, whose king he forced to do homage for his crown. Henry III. died in A. D. 1056, in the fortieth year of his age; and his son, HENRY IV., then a child of six years, succeeded him as King of Germany. The young king's mother, Agnes, acted as regent, and her weak government enabled the great German nobles to recover almost all the power of which they had been deprived by Conrad II. and Henry III. In A. D. 1061 Hanno, Archbishop of Cologne, compelled Agnes to resign the regency, and obtained possession of the young king's person, with the design of making himself his guardian and the real ruler of Germany.

Adalbert, Archbishop of Bremen, a powerful prelate, who was jealous of Hanno, endeavored to take the young monarch from him, and ultimately was successful, as Henry IV. had a thorough dislike for the stern Hanno and a decided preference for the gay and lively Adalbert. But Adalbert was a bad preceptor, as the young king's education was neglected under him, so that he became imbued with low tastes, and grew up to be wayward and passionate. Adalbert taught Henry IV. to consider the German dukes his natural enemies, and implanted in him an inveterate animosity toward the Saxons.

In A. D. 1065 Henry IV. was declared of age, having reached the age of fifteen. He established his capital at Goslar, in Saxony, and retained Adalbert as his most trusted counselor. He commenced his reign by treating the Saxons with unnecessary harshness, and acted as if he designed annexing the duchy of Saxony to the royal lands. The next year the German princes forced Adalbert to leave the court, but Henry IV. persisted in the mistaken policy which he had inaugurated.

Queen Agnes had raised Otho of Nordheim, a powerful Saxon count, to the position of Duke of Bavaria. Without just cause, Henry IV. deprived Otho of his duchy, bestowing it upon Guelf, son of the Margrave Azzo of Este, who had married a descendant of the ancient Bavarian dynasty of Guelf. Thereupon Otho commenced

Reforms
of
Pope Leo
IX.

Wars
with the
Hunga-
rians.

Henry
IV.,
A. D.
1056-
1106.

Regency
of Agnes.

Arch-
bishop
Hanno.

Arch-
bishop
Adalbert.

Henry IV.
and the
Saxons.

Otho of
Nord-
heim.

Guelph and Magnus. plotting with Magnus, the son and heir of the Duke of Saxony. The conspiracy failed, and both were imprisoned. Otho was soon released, but Henry IV. retained Magnus in captivity.

Formidable Saxon Rebellion. Upon the death of the Saxon duke, the Saxon nobles proceeded to Goslar and demanded that King Henry IV. should liberate their young duke. The king's refusal to comply with this demand produced a revolt of the Saxons, and in the civil war which ensued Henry IV. was at first defeated and driven from the Saxon territory. He took refuge in Worms, that city having remained faithful to him. Elated by their

Henry's Defeat and Victory. success, the Saxons indulged in a series of outrages which shocked the whole German nation and caused such a reaction that Henry IV. was soon enabled to take the field against them with a large army and to gain a decisive victory over them in a bloody battle on the Unstruth, near Langensalza, A. D. 1075.

His Treatment of the Saxons and Otho of Nordheim. Promises made to the Saxon rebels in the king's name induced them to submit; but Henry IV. soon violated these promises, displaced many of the Saxon nobles, and gave their lands to his own vassals. In strange contrast with this conduct, he restored to Otho of Nordheim his Saxon lands, and made him administrator of the duchy of Saxony, although Otho was his most relentless enemy.

General Discontent. King Henry IV. was very much mistaken in supposing that he had quieted the disturbances in his kingdom by this proceeding. The whole of Germany was pervaded by a feeling of profound discontent. Rudolf of Suabia, Otho of Nordheim, and a multitude of other enemies of the king were simply waiting for an opportunity to cast off the royal authority; and Henry's tyranny had left him few friends among any class of the German people.

Papal and Imperial Struggle. We have now reached an important crisis in the struggle between the papal and the imperial power. The power of the Emperor had reached the zenith of its greatness, and was destined to fall by the dauntless energies of Hildebrand, the humble Tuscan monk, whose talent and whose position as minister of the Popes, and afterwards as Pope himself, made him the controller of the destinies of nations.

Papal Aspirations. From the time of Leo IX. the Popes employed every means suggested by ambition to render their dominion complete and universal. They did not simply aspire to the character of supreme lawgivers in the Church, but asserted themselves to be the lords of the world, the arbiters of the fate of empires, supreme rulers over all Emperors, kings and princes; ruling as Christ's Viceregents on earth.

Hildebrand's Aims. The controlling spirit of the papal court was Hildebrand. He was a man of unyielding will and intense ambition, and conceived at an early day a plan that aimed not simply at reforming the Church of the abuses and corruptions which pervaded it, but of rendering the eccle-

siastical power independent of and superior to the civil. With this object in view he laid down two principal rules, one that the clergy should not marry, and the other that no temporal prince should confer any ecclesiastical benefice, as was then generally the case in Germany, England and most other European countries.

There is no doubt that Hildebrand sincerely desired to bring the Church back to its primitive purity, and in this work he deserved the gratitude of all good men. But he blundered in not being satisfied with this reformation, and in aiming to render the civil power in all Europe subject to the will of the Bishop of Rome, and exalting the clergy, headed by the Pope, into a superior and independent body, placing them above and free from all obedience to the civil law, exempting them from taxation, and rendering them dependent only upon the Pope for their guidance and control.

His
Blunder.

During the reigns of Popes Leo IX., Victor II., Stephen IX., Benedict X., Nicholas II., and Alexander II.—embracing a period of a quarter of a century—Hildebrand was the controlling spirit of the Roman court. His haughty and aggressive policy pervaded the acts of these Popes and foreshadowed the bold career which he had marked out for himself when he became Pope, as he intended to be. While only Archdeacon of Rome he began his reforms, wisely seeking to constitute the clergy a compact and harmonious body dependent upon the Pope.

Hilde-
brand's
Ascend-
ency and
Power.

Leo IX., on whom the Emperor Henry III. had conferred the Papacy, was a Pope of virtuous principles and strict integrity, but he was a man of infirm purpose and weak in understanding. Hildebrand perceived the advantages that might be derived from the Pope's character, and in his first interview with Leo IX. he gained such an ascendancy over the Pope's mind that thenceforth Leo IX. was simply a passive instrument in the power of his adviser.

Pope Leo
IX. and
Hilde-
brand.

Leo IX. naturally feared that the circumstance that he owed his nomination to the Emperor and his election to the German Diet would render him unpopular in Italy; but Hildebrand smoothed the way, and by his personal influence secured to Leo IX. a favorable reception at Rome. This service was rewarded by a multitude of dignities. Hildebrand soon united in his person the titles and offices of cardinal, sub-deacon, abbot of St. Paul, and keeper of the altar and treasury of St. Peter. The clergy and people of Rome applauded these proceedings, because Hildebrand had induced Leo IX. to gratify the national vanity by submitting to the form of a new election immediately after his arrival in the Eternal City.

Hilde-
brand's
Services
and
Dignities.

Pope Leo IX. made unremitting exertions to reform the clergy and the monastic orders; but in the fifth year of his pontificate he marched

Captivity
of Pope
Leo IX.
to the
Normans.

His Release and Death.

against the Normans, who were ravaging Southern Italy, and was taken prisoner. Though the triumphant Normans showed every respect to the captive pontiff, the misfortune weighed heavily upon Leo's proud spirit, and his grief was aggravated by the reproaches of some of his clergy, who condemned him for desecrating his holy office by appearing in arms. The unfortunate Pope died of a broken heart soon after his release, and the deposed Benedict IX. seized the opportunity to recover the papal throne.

Hilde- brand and Pope Benedict IX.

Hildebrand was opposed to the imperial influence, but he hated the nearer and more dangerous power of the Italian nobles more intensely, and therefore he became an active and energetic opponent of their creature, Benedict IX. The monks supported one whom they rightly considered the pride and ornament of their body, and by their means Hildebrand acquired such a commanding influence over the Roman people that he could rightly represent himself to the Emperor as their delegate in electing a new Pope.

Hilde- brand's Influence.

Pope Victor II. and Hilde- brand.

The Emperor Henry III. nominated a German bishop to the papal dignity, who assumed the name of Victor II., and the cardinal-monk hoped to exercise the same authority under the new Pope that he had possessed under Leo IX. But Pope Victor II. soon became weary of having "a viceroy over him"; and he sent his ambitious minister into France with the title of legate, under the honorable pretext of correcting the abuses that had crept into the Church in that kingdom.

Hilde- brand's Acts in France.

Hildebrand executed his task more rigorously than would have been prudent in a less popular minister. He excommunicated several immoral priests and bishops, and even sentenced some monks to death for a breach of their monastic vows. After a year's absence in France, Hildebrand returned to Rome more powerful than ever, and Pope Victor II. was willing to receive him as his chief counselor and minister.

Hilde- brand's Work and Ambition.

Through the reigns of Victor II. and several of his successors, Hildebrand managed with consummate skill to make himself the trusted counselor, and practically the guide and master of each, pursuing with unflinching resolution the carefully matured design by which he intended to augment and strengthen the papal power. Nor was he entirely disinterested in this work, as his eye seems to have been fixed on the Chair of St. Peter from the beginning, and each step taken by him brought him nearer thereto. He aspired to be not merely Bishop of Rome, but he meant to be absolute Head of Christendom and to dictate to the world.

Hilde- brand's Secret Prepara- tions.

The death of the Emperor Henry III. and the accession of his infant son Henry IV. was a circumstance which Hildebrand was sagacious enough to perceive might prove advantageous to the papal power in its struggle with the imperial, and he made secret preparations for the

contest. The death of Pope Victor II., speedily followed by that of his successor, Stephen IX., delayed Hildebrand's intentions, but did not alter them, as circumstances forced him to appear as an advocate of the imperial authority.

In the name of Pope Stephen IX., Hildebrand gave orders that the married priests should be displaced and separated from their wives, and exerted himself to incite the populace against the offending clergy. He succeeded so well in this task that in some instances the priests fell victims to the fanatical fury of the mob. The virtues of celibacy were held up to popular admiration, and Hildebrand's invectives against marriage and the sanctity of a single life were listened to with delight.

The secular clergy were compelled to adopt the unsocial and demoralizing principles of the monks; and when all family affections were pronounced sinful, and the pastor's feelings concentrated on the interests of his profession, the Popes had secured, in the entire body of the Church, the implicit obedience and the absolute support which had hitherto been characteristic of the monks only.

On the death of Pope Stephen IX., the aristocratic faction, presuming upon the minority of Henry IV., rushed into the Vatican church with a body of armed men at night, and there proclaimed John, Bishop of Velitri, one of their own body, Pope, with the title of Benedict X. Hildebrand was informed of this when he was returning from Germany, the news being brought to him by the terrified cardinals and bishops who had fled from Rome. He assembled the fugitives at Sienna, and induced them to elect the Bishop of Florence to the Papacy with the title of Nicholas II. The sanction of the Emperor Henry IV. was easily obtained for the last-named Pope's election, and the imperial court was persuaded that in placing Nicholas II. on the papal throne it was supporting its own interests.

Circumstances soon occurred which proved that the Germans had been deceived. Pope Nicholas II. convened a Church council at Rome, in which it was decreed that the cardinals only should in future have a voice in the election of the Pope; but to avoid any open breach with the Emperor, a clause was added, reserving to him all due honor and respect. A proceeding less equivocal soon followed. The Normans who had settled in Southern Italy had become more amenable to the Church than they had been in the days of Pope Leo IX. The thirst for conquest had abated, and the Normans were now desirous of obtaining some security for their territories. They therefore tendered their alliance and their feudal allegiance to the Pope, on condition that he confirmed their titles. By Hildebrand's advice, Pope Nicholas II. conferred the principality of Capua on Richard Guiscard, and bestowed the title of duke on Robert Guiscard, with the investiture of all the

Hildebrand's Enforcement of Priestly Celibacy

Its Results.

Popes Benedict X. and Nicholas II.

Action of a Church Council at Rome.

The Normans in Southern Italy and the Pope.

Hildebrand and the Guiscards.

lands that he had conquered, or might conquer, in Sicily, Apulia and Calabria.

Norman
Ravages
around
Rome.

The Pope willingly granted that to which he had no right—a proceeding which might have cost him dear if the Emperor Henry III. had been yet living. In return, the Normans gave the Pope their aid to punish his enemies in the Roman territory. The lands of the turbulent Roman aristocracy were cruelly ravaged; and the depopulation of the country around Rome even at the present day must be ascribed to the desolation wrought by the Normans on this occasion.

Church
Scandals
at Milan.

While Hildebrand was maturing his plans to reëstablish the Papacy, many circumstances occurred which proved the expediency of establishing a central controlling power in the Church. For almost two centuries the ecclesiastics of Milan had been independent of the Pope, and their Church had become the scandal of Italy. They openly sold benefices and flagrantly practiced immoralities, until at length a respectable part of the laity requested the Pope's interference. Peter Damian was sent to Milan as a papal legate; but the Milanese priests incited the populace to a formidable insurrection, and the infuriated mob threatened to murder the legate for menacing their independence. Undismayed by the threats made against him, Peter Damian ascended a pulpit in one of their principal churches and delivered such an effective discourse that the rioters submitted and encouraged him to pursue his investigation.

Peter
Damian's
Investiga-
tions.

Results
Thereof.

The legate's inquiry developed the fact that almost every priest in Milan had bought his preferment and lived with a concubine. After an obstinate resistance, the archbishop was induced to confess that he had transgressed the Church canons; but he was pardoned by the legate, on condition of swearing with his clergy to observe the ecclesiastical rules in the future. But no sooner had the legate departed from Milan than the clergy assailed the archbishop for betraying the rights of their Church, and forced him to retract the conditions to which he had so recently sworn. The troubles in Milan were renewed, and the profligacy of the clergy appeared to have been increased by the temporary interruption.

Resist-
ance
of the
Milan
Clergy.

Results
of the
Death of
Pope
Nicholas
II.

Before Pope Nicholas II. was able to make any effort to put an end to these disorders, he fell a victim to a fatal disease; and his death produced a great change in the political condition of Italy, as Hildebrand instigated the Church party to set both the Emperor and the aristocracy at defiance. Without waiting for the Emperor's sanction, the cardinals and bishops conferred the Papacy on Anselm, Bishop of Lucca, who assumed the title of Alexander II.; but the counts of Tuscany, hoping to recover the lands that had been wrested from them by the Normans, declared that they would sustain the Emperor's right of

Bishop
Anselm,
Pope
Alexander
II.

nomination. The Roman nobles had hitherto been indebted for their partial success to their support of a national prelate. They soon discovered that their strength had departed when they gave their assistance to a foreign competitor.

The
Roman
Nobles.

With the support of a German and Lombard army, Cadislaus, who had been chosen Pope by the German king, appeared before the gates of Rome; but the citizens refused to admit him. At first the imperialists obtained some advantages; but when Duke Godfrey arrived, with an auxiliary force of Normans, the fortunes of the war changed, and Cadislaus was forced to make a hasty retreat. He sought refuge in the Castle of St. Angelo, where he was closely besieged. Soon afterwards Henry IV., instigated by the Archbishops of Bremen and Cologne, recognized Alexander II. as the legitimate Pope; and Cadislaus, thus finding himself abandoned by his imperial protector, fled in disguise from the Castle of St. Angelo to his native diocese, where he died in obscurity.

Cadis-
laus,
Rival
Pope.

His
Flight.

Desertion
by
Henry IV.

During the brief pontificate of Alexander II., Hildebrand was the real ruler of the Church. As soon as the war with Cadislaus was ended, he directed his attention to the affairs of Milan, excommunicating the perjured archbishop, and ordering that all the priests who were married or who lived in concubinage should be ejected from their cures. With the support of the populace and a large body of the nobles, the papal legate enforced the decree against the marriage or concubinage of the priests, and made the clergy solemnly swear that in the future they would regard no election of bishop as valid unless it was confirmed by the Pope.

Hilde-
brand,
Real
Ruler
of the
Church.

The excommunicated archbishop resigned his see, and sent the insignia of his office, the pastoral rod and ring, to the German king. Godfrey, a deacon of Milan, was appointed by the imperial council to fill the vacancy; but the citizens of Milan refused to receive him, and chose Atto, a nominee of the Pope, for their archbishop. A fierce war raged between the rival prelates; and Pope Alexander II., exasperated by the aid that the German sovereign gave to Godfrey, summoned that monarch to appear before his tribunal on a charge of simony and granting investitures without the Pope's approval.

Rival
Arch-
bishops
of Milan.

But neither the cares nor the ambition of Pope Alexander II., or, more properly, of his instigator, Hildebrand, were restricted to Italy. By means of the popularity which the monastic orders had secured throughout Europe by their pretensions, Hildebrand established an interest for himself in every country of Christendom. His faithful agents kept a strict watch over the proceedings of King Henry IV.; papal legates were sent to Denmark and Norway; the allegiance of the King of Bohemia was secured by permission to wear the miter; and by

Hilde-
brand's
Universal
Activity.

the Norman Conquest of England, encouraged and sustained by Pope Alexander II. and Hildebrand, the virtual independence of the Anglo-Saxon Church was destroyed.

Hildebrand, the Normans, Matilda and Gobbo.

Although Hildebrand supported the Duke of Normandy in conquering England and usurping its crown, he did not show the same favor to the Normans in Italy. With the aid of the forces of the Countess Matilda, a devoted adherent of the Church and an heiress to considerable territory, he compelled them to relinquish the territory which they had wrested from the Pope. Desirous of retaining this sovereignty, Hildebrand violently opposed a marriage between the countess and Godfrey Gobbo, a son whom her step-father had by a former wife, before his marriage with her mother. For this marriage Godfrey Gobbo was excommunicated, but Hildebrand secretly intimated that he might be reconciled to the Church by making proper submissions.

Hildebrand's Fame.

During the reign of Pope Alexander II. more had been done to extend the papal authority than during any previous pontificate; but this was wholly owing to Hildebrand, in whose hands Alexander II. was a mere instrument. To raise Hildebrand's fame, the monks published tales of the many miracles which he performed, and these stories were readily believed by the superstitious populace and tended greatly to extend Hildebrand's influence.

Hildebrand, Pope Gregory VII.

Upon the death of Pope Alexander II., in A. D. 1073, Hildebrand was elected Pope. Most of the statesmen in Christendom dreaded his accession to the Papacy, but none were willing to provoke his resentment by interfering to prevent his election. The irregular and precipitate manner in which he was chosen apparently shows that some opposition was dreaded by his partisans, and Hildebrand himself found it necessary to silence opposition by affecting submission to the Emperor. He wrote to Henry IV. that he had been chosen against his will; that he had no desire for the papal office, and that he would not be consecrated without the imperial sanction. Deceived by this hypocrisy, the German king ratified the irregular election, and Hildebrand ascended the papal throne with the title of Gregory VII. Thus began the reign of the greatest of all the Popes.

The Pope's Blow at Simony and Investiture.

Pope Gregory VII. soon struck a decisive blow at simony, the abuse which he had been unable to reach in his subordinate position. In France and Germany the bishops were either nominated or confirmed by the sovereign, and in England by the Parliament. The parish priests and other clergy received their positions from the nobles. The ceremony by which these offices were conferred was styled *Investiture*. The practice frequently led to the purchase of the offices with money, so that they were often bestowed on incompetent persons.

Pope Gregory VII. was determined to put an end to this practice, denouncing it as simony; but as more than half of the lands in Germany had been granted to churchmen as feudal fiefs, it was very apparent that any effort to render these independent of the German king would strike a terrible blow at that sovereign. But the resolute Pope did not shrink from the task, as it was the first step in the undertaking by which he intended to bring the Emperor to his feet.

His
Resolu-
tion.

As soon as Gregory VII. was secure on the papal throne he began to put in execution his favorite plan for securing the independence of the Church by preventing lay interference in the collation of benefices. In less than a month after his election he sent a legate into Spain to reform the ecclesiastical abuses in that country, but chiefly to claim for the Church all the conquests that had been recently made from the Moors, under the pretense that before the Saracen conquest of Spain that country had been tributary to the successors of St. Peter.

Plans of
Pope
Gregory
VII.

King Henry IV. was so much daunted by this and other displays of the new Pope's vigor that he sent a submissive letter to Gregory VII., acknowledging his former errors in his dispute with the preceding Pope, ascribing these errors to his youth and to the influence of evil counselors, desiring the Pope to arrange the troubles in the Church of Milan at his pleasure, and promising to aid him in everything with the imperial authority.

Henry's
Apology
to the
Pope.

The two great objects of Gregory VII. were the enforcement of the celibacy of the clergy and the papal right to the investiture of bishops. The enforcement of the celibacy of the clergy was a matter of discipline, defended on plausible grounds of expediency. The advocates of celibacy pleaded that a clergyman unencumbered with the cares of a family could devote his entire attention to the flock intrusted to his charge, and that a bishop without children would be free to exercise his patronage without being perverted by domestic affection.

Celibacy
and
Investi-
ture.

The opponents of celibacy contended that men were thus forced to sacrifice the noblest and best of human feelings; that they were thus denaturalized and cut off from the influences of social life; that the Church became the country and the home of every person who embraced the ecclesiastical profession. After ordination the priest and the bishop were no longer Germans, Englishmen, Frenchmen or Italians; they were Romans—ministers and peers of a mighty empire that claimed the dominion of the entire world.

Opposi-
tion to
Celibacy.

Like the envoy or ambassador of any foreign government, a member of the Roman hierarchy obeys the laws of the state in which his master may have placed him, and for a time respects the local magistrate's authority; but his priestly order is his country, the Pope is his natural sovereign, and their welfare and their honor are the proper objects of

First
Alle-
giance of
Priests.

his public care. The constant sight of such a sacrifice of the natural feelings of mankind was obviously calculated to gain the respect of the laity and to acquire credence for the superior sanctity that was believed to invest a priest's character.

The Pope
and
Investi-
tures.

The determination of Pope Gregory VII. to destroy the practice of lay investitures was defended on more plausible grounds. The administration of ecclesiastical patronage by the Emperor and other temporal sovereigns was liable to great abuses, and had actually led to many. These monarchs supplied vacancies with the ignorant, the depraved and the violent. When they had to appoint a bishop they sought for the qualifications of a soldier or a politician. In the Dark Ages, when monarchs and nobles were scarcely able to write their own names, when the knowledge of the alphabet even in aristocratic families was so rare as to be considered a spell against witchcraft, and when the fierce qualities of a warrior were esteemed more highly than the Christian virtues, it appeared almost necessary to render appointments in the Church independent of the state.

His Claim
as
Christ's
Vicar on
Earth.

But to this obvious expediency Pope Gregory VII. added a claim of right as Christ's Vicar on earth and heir of his visible throne. However preposterous such claims may appear, Hildebrand deserved the credit of higher and purer motives than those of personal aggrandizement, mingling in his schemes for extending his own power and that of his successors. It cannot be denied that the corporate authority which he procured for the Church became a source of much benefit in many European countries during the Middle Ages, overawing the violent, protecting the forlorn, mitigating the prevailing ferocity of manners, and supplying the defects of civil institutions in various ways.

Gregory
VII.
and the
Church
Council at
Rome.

Gregory VII. assembled a general council of the Church at Rome, where he ordained, with the consent of the bishops present, that if any one should accept investiture from a layman, both the giver and the receiver should be excommunicated; that the prelates and nobles who advised the Emperor to claim the collation of benefices should be excommunicated, and that all married priests should dismiss their wives or be deposed. The Pope himself communicated these decrees to the sovereigns of Europe, in letters that fully attest his consummate abilities. His claims for the universal supremacy of the Church and of the Papacy were presented in a tone of humility and candor, well calculated to gain the support of the unthinking and the unwary. His dictations assume the form of affectionate suggestions, and his remonstrances resemble those of a tender and affectionate father.

Action of
Pope
Gregory
VII.

But Gregory VII. did not confine his exertions simply to words. He forced the Normans to relinquish their conquests in Campania; proposed a crusade against the Saracens, who were threatening Constanti-

nople; and offered a province in Italy to Sweyn II., King of Denmark, under the pretense that the inhabitants were heretics.

King Henry IV. was not deceived by Hildebrand's professions. He hated the Pope in his very heart, and had good reason to believe that the animosity was reciprocal. He therefore beheld with mingled jealousy and indignation a new power established which surpassed his own, and he entered into a secret alliance with the Normans in Southern Italy against their common foe.

Henry's
Jealousy
and
Indigna-
tion.

In the meantime a conspiracy was organized against the Pope in Rome itself by some of the aristocracy, whose privileges he had infringed upon. Cincius, the Prefect of the city, arrested Gregory VII. while he was celebrating mass on Christmas day, and cast him into prison; but the Roman populace soon forced the liberation of the great pontiff, and Cincius would have been torn to pieces by the indignant mob had it not been prevented by the Pope's own interference, all who participated in this act of violence being banished from the city.

Plot
against
the Pope
in Rome.

Now came the great crisis in the struggle between the papal and the imperial power. Gregory VII. had waited for two years before breaking with King Henry IV. The wily Pope chose his opportunity sagaciously when the German king was engaged in a life-and-death struggle with the revolted Saxons. Thus, in A. D. 1075, while this fierce Saxon rebellion was in progress, Hildebrand addressed a haughty and imperious letter to Henry IV., commanding him to abstain from simony, and to discontinue the practice of investiture by the ring and cross, which he claimed were emblems of spiritual dignity, whose bestowal was inherent in the Pope only.

Great
Crisis
in the
Struggle.

In this emergency the German king promised compliance with the Pope's demand, but upon the suppression of the Saxon rebellion he refused to be bound by his promise. This refusal brought matters to a crisis, and the resolute Pope determined to strike an effective blow. As the promise of King Henry IV. had been wrung from him while he was engaged in a life-and-death struggle with the Saxon rebels for the preservation of his crown, it was only natural that he should disregard it, not simply for this reason, but because most of the lands in Germany were held by churchmen, and had Gregory's wishes been carried out these spiritual princes would have owed their allegiance to the Pope only.

The Issue
at Stake
for
Henry IV.

Gregory VII. had an equally great interest at stake. If he humbled King Henry IV. he would not merely settle the question of investitures, but would establish the principle upon which he intended that the future policy of the Roman court should rest—that the Pope, as Christ's Vicar on earth, was above all earthly sovereigns and was entitled to give them laws.

The
Pope's
Interest
at Stake.

Henry IV.
Ordered
to Rome.

His
Deposi-
tion of
Gregory
VII.

Excom-
muni-
cation of
Henry IV.
by Pope
Gregory
VII.

The
Pope's
Claims.

In A. D. 1075, when Henry IV. refused to comply with the Pope's demands concerning investitures, Gregory VII. summoned the German king to appear before him at Rome to answer the charges which the Saxons and others had brought against him. Henry IV. was enraged at what he considered an act of priestly interference, and refused to comply with the Pope's order. He therefore convened a synod of the German bishops at Worms, in A. D. 1076, and caused sentence of deposition to be pronounced against Pope Gregory VII. on a charge of simony, murder and atheism.

Instead of being disheartened by the German king's violence, Pope Gregory VII. convened a council of the Church at Rome; solemnly excommunicated Henry IV.; declared him no longer King of Germany; absolved his subjects in Germany and Italy from their allegiance to him; deposed several prelates in Germany, France and Lombardy; and published a series of papal constitutions, in which the claims of the Pope to supremacy over all sovereigns were boldly avowed.

The most important of these claims, which constitute the basis of the political system of the Papacy, were:

That the Pope alone can be called universal.

That he alone has a right to depose bishops.

That his legates have a right to preside over all bishops assembled in a general council.

That the Pope can depose absent prelates.

That he alone has a right to use imperial ornaments.

That princes are bound to kiss his feet, and his only.

That he has a right to depose Emperors.

That no synod or council summoned without his commission can be called general.

That no book can be called canonical without his authority.

That his sentence can be annulled by none, but that he may annul the decrees of all.

That the Roman Church has been, is, and will continue, infallible.

That whoever dissents from the Roman Church ceases to be a catholic Christian.

And, that subjects may be absolved from their allegiance to wicked princes.

The
Pope's
Justifica-
tion.

Some cautious prelates advised Gregory VII. not to be too hasty in excommunicating his sovereign; but the Pope made the following memorable reply to their remonstrances: "When Christ trusted his flock to St. Peter, saying, 'Find my sheep,' did he except kings? Or when he gave him the power to bind and loose, did he withdraw any one from his visitation? He, therefore, who says that he cannot be bound by the bonds of the Church must confess that he cannot be absolved by

it; and he who denies that doctrine separates himself from Christ and his Church."

Henry IV. did not expect so bold a move on the part of the Pope. Both sides prepared for war, but all the advantages were on the side of Hildebrand. At the very beginning of the struggle, Gobbo, the most vigorous supporter of the Emperor, died; and his widow, the Countess Matilda, placed all her resources at the Pope's disposal. So ardently did this princess espouse the interests of Gregory VII. that their mutual attachment was suspected of having transgressed the bounds of innocence. The Duke of Dalmatia, gratified by the title of king, and the Norman king of Sicily, proffered aid to the Pope; and even the Mohammedan sovereign of Morocco courted his favor by liberating the Christian slaves in his dominions.

The
Pope's
Support-
ers

Henry IV. did not know where to look for support. He had alienated all classes of his subjects by his tyranny, and their discontent was widespread and deep. The Pope very well knew that the German nobles would eagerly seize upon any pretext to rebel against their unpopular king. The result fully justified the Pope's expectations. In every quarter of the dominions of Henry IV.—in Germany and Italy—the monks preached against their sovereign and the prelates who sustained him. A few remained faithful to Henry IV., but the great majority sided with his foes, who openly accepted the papal sentence; and Germany was divided into two hostile factions. The Saxon nobles eagerly embraced a religious pretext to renew their rebellion, and the king's enemies throughout his dominions were glad to cloak their hatred of their sovereign under the guise of zeal for religion, while the Pope energetically fomented the rebellion.

Henry's
Aliena-
tion of all
Classes.

Renewed
Saxon
Rebell-
ion.

Thus commenced the *War of Investitures*, which had a deep significance, being really a struggle between the Papacy and the Empire for supremacy. The Dukes of Suabia and Carinthia demanded a change of dynasty. Even the prelates who had been most zealous in instigating Henry IV. to defy the Pope, terrified by threats of excommunication, deserted his cause. The German princes and nobles who opposed their king met in a Diet at Tribur, attended by two papal legates, to depose Henry IV. and elect a new King of Germany. Realizing the extent of his danger, Henry IV. sought to influence the Diet, and was so far successful that it was agreed that he should be given a year in which to make his peace with the Pope, but if at the end of that time the papal sentence of excommunication was not removed a new king should be chosen.

War of
Investi-
tures.

Henry IV.
Deserted
and
Humbled.

The prelates and nobles of Lombardy alone maintained their courage, and boldly retorted the Pope's excommunications. Hoping to gain their efficient aid, Henry IV. determined to cross the Alps, instead

Henry's
Journey
to Italy.

of waiting for the arrival of Gregory VII. in Germany. The hardships which the unfortunate monarch underwent during this journey, in the depth of a rigorous winter; the perils to which he was exposed from the malice of his enemies; the sight of the sufferings of his queen and child, who could only travel by being inclosed in the hides of oxen, and thus dragged through the Alpine passes—all this would have broken a sterner spirit than this king's.

Countess
Matilda's
Interces-
sion.

Henry IV. entered Lombardy utterly disheartened, and he thought only of conciliating his powerful foe by submission. After obtaining a conference with the Countess Matilda, he persuaded her to intercede for him with the Pope; and her intercession, supported by the leading nobles of Italy, induced Gregory VII. to grant an interview to his sovereign.

Humilia-
tion of
Henry IV.
at
Canossa.

Thus throwing himself upon Hildebrand's generosity, King Henry IV., on January 21, A. D. 1077, started for the castle of Canossa, where the Pope was then sojourning, with his devoted friend, the Countess Matilda. The German king was forced to submit to the greatest indignities ever heaped upon imperial majesty. He was forced to dismiss his attendants at the first barrier, and when he reached the second he was obliged to lay aside his imperial robes and assume the dress of a penitent. For three whole days he was compelled to stand barefooted and bareheaded, without tasting a mouthful of food, in the outer court of the castle, in the midst of one of the severest winters that had ever been known in Northern Italy, imploring God and the Pope for the pardon of his transgressions.

The
Pope's
Harsh
Treat-
ment of
Henry IV.

After undergoing this humiliation, Henry IV. was admitted into the haughty pontiff's presence, and only obtained the suspension of the excommunication, not its removal, notwithstanding all his submission; the Pope only promising that Henry IV. should be tried with justice for his "crimes," and if found innocent he should be restored to his throne, but if proven guilty he should be punished with the full rigor of Church law.

Henry's
Renewal
of the
War with
the Pope.

This harsh treatment sank deep into the German king's mind, and his hostility to the Pope was aggravated by Gregory's acceptance of a grant of the Countess Matilda's possessions for the use of the Church, which would legally revert to the Empire after her death. The reproaches of the Lombards also induced him to repent of his degradation, and he renewed the war with the Pope by a dishonorable attempt to arrest Gregory VII. and the Countess Matilda.

Henry's
Rival,
Rudolf of
Suabia,
and the
Pope.

In the meantime the discontented nobles of Germany had convened a Diet at Fercheim, which deposed their humbled sovereign, and elected Duke Rudolf of Suabia to the dignity of King of Germany. This transaction greatly perplexed the Pope, who dared not declare against



HENRY IV DOING PENANCE AT CANOSSA

From the Painting by E. Schwoiser

Henry IV., because he was powerful in Italy; and if he abandoned Rudolf he would ruin his own party in Germany. He therefore determined to remain neutral in the struggle, and in the meantime he directed his attention to the internal condition of the Church, which had been distracted for some time by the controversy concerning the Eucharist.

No article of faith was better calculated to exalt the power of the priesthood than the doctrine of transubstantiation, as it represented them as daily working a miracle equally stupendous and mysterious. Though its nature was incomprehensible, this circumstance only increased the reverence with which it was regarded. It is not therefore surprising that the Roman priesthood has ever manifested intense zeal in defending an opinion which has so materially strengthened its influence. A celebrated French priest, Berenger of Tours, assailed this doctrine with ridicule and with argument; but in his eightieth year Berenger was induced by Gregory VII. to renounce his former opinions; and transubstantiation was generally accepted as an article of faith of the Roman Church.

Doctrine
of
Transub-
stantia-
tion.

In the meantime the war had been going on in Germany and Italy between the partisans of Henry IV. and those of his rival, Rudolf of Suabia. The pride of the Germans revolted at the indignity to which their sovereign had been subjected, and they rallied to his support, enabling him to gain a victory over Rudolf. Lombardy, particularly Milan and Ravenna, remained faithful to Henry IV.; but the monks and the clergy everywhere sustained the Pope as the champion of their order against the secular power; and the common people also gave him their sympathy, as they regarded him as sprung from themselves, believing that he was seeking to free them from oppression.

Civil War
in
Germany
and Italy.

The imperial party simply considered the Pope the greatest subject of the Emperor, invested by him with his bishopric and its possessions, in support of which view they cited the examples of Otho the Great and Henry III., who had judged, deposed and appointed Popes. The papal party claimed that the Pope was above all earthly sovereigns, as things spiritual are above things temporal, and reminded their antagonists that the coronation by the Pope alone could make a King of Germany an Emperor. The true cause of Henry's weakness was the discontent caused in Germany by his tyranny.

Different
Views of
the Pope's
Power.

After the discontented German nobles had chosen Rudolf of Suabia to the German throne, in March, A. D. 1077, Henry IV. returned to Germany, where he was joined by a large party who had been exasperated by the shameful treatment to which the Pope had subjected him. The cities were particularly loyal to him. A victory gained by Rudolf over Henry at Mülhausen induced the Pope to depart from his

Rudolf of
Suabia,
Rival of
Henry IV.

cautious attitude of neutrality. Gregory VII. accordingly excommunicated Henry IV., and sent a golden crown to Rudolf.

Henry's
Deposition of
Pope
Gregory
VII.,
and
Invasion
of Italy.

The indignant Henry IV. thereupon summoned a council in the mountains of the Tyrol, pronounced the deposition of Gregory VII., and proclaimed Guibert, Archbishop of Ravenna, Pope. Thereupon Gregory VII. made peace with the Normans, and with their aid and that of the Countess Matilda he bade defiance to his enemies. But in the meantime Rudolf was defeated and slain in the battle of the Ulster, A. D. 1180; and Henry IV. forced the discontented party in Germany to submit to his authority, after which he led his victorious army across the Alps into Italy and turned his arms against the Pope.

Henry's
Invasion
of
Italy and
Siege of
Rome.

Upon entering Lombardy the German king was received with great joy. The Countess Matilda vainly endeavored to check his advance, and her army was defeated near Mantua, while her capital, Florence, was threatened by Henry IV. The German king advanced to Rome and laid siege to the city, continuing the siege for three years, retiring every summer to avoid the heat, and returning again every winter.

Henry IV.
and
Robert
Guiscard.

The Pope's ally, Robert Guiscard, the Norman duke of Southern Italy, having invaded the dominion of the Eastern Emperor, the latter entered into an alliance with Henry IV. and supplied him with money. Robert Guiscard's absence in the East deprived Hildebrand of his ablest champion and allowed the German king to have his way in Italy. The imperial troops overran Tuscany, and many of the Countess Matilda's adherents deserted the papal cause.

Henry's
Capture
of Rome.

Henry IV. carried the Leonine City, or the Vatican quarter of Rome, and forced the Pope to take refuge in the Castle of St. Angelo. Finally the city proper opened its gates to the German king, who thereupon took possession of Rome; and Guibert, Henry's Pope, was consecrated on Palm Sunday, A. D. 1084, with the title of Clement III. After his consecration, the new Pope crowned Henry IV. Emperor of the Romans.

Rome
Recap-
tured by
Robert
Guiscard.

Gregory VII., secure in the impregnable Castle of St. Angelo, still held out against Henry IV., but finally received help from Robert Guiscard, who returned from the East and led a large army towards Rome, consisting partly of Saracens from Sicily, who were the subjects of Roger, Robert Guiscard's brother. The Emperor Henry IV. retired from Rome upon the approach of the Norman leader, who entered the city without opposition, A. D. 1084.

Rome
Sacked
by the
Normans.

A tumult which broke out among the citizens of Rome so enraged the Normans that they gave up the city to pillage, remorselessly sacking it and destroying the Cælian quarter by fire. The triumphant Normans conducted Gregory VII. to the citadel of Salerno, where he fell a victim to a fatal disease, A. D. 1085; dying unconquered, and repeating

with his last breath the excommunications which he had hurled against the Emperor Henry IV., the Antipope Clement III., and their adherents. He viewed his own conduct in the struggle with complacency, frequently boasting of the justice of his cause, and exclaiming: "I have loved righteousness and hated iniquity, and it is therefore I die an exile."

Death of
Pope
Gregory
VII.

Thus died the great Hildebrand, the founder of the political system of the Papacy. The character of this remarkable man was formed by his age and developed by the circumstances surrounding him. He was the representative both of popery and democracy, principles seemingly inconsistent, but which have been frequently found in alliance in ancient, mediæval and modern times. He shielded the people with the sanctity of the Church. He gave stability to the Church with the strength of the people. He displayed abilities of the highest order, in the course of his long career as the secret and as the acknowledged ruler of the Papacy. He won the enthusiastic admiration of the multitude by his pretensions to ascetic piety. The soldiers considered him a brave warrior and a successful general. The higher ranks of the clergy yielded in the council to his fervid eloquence and political skill.

Hilde-
brand's
Character
and
Great-
ness

His very faults proved to be among the elements of his success. He was severe, vindictive and inexorable. He did not know forgiveness. None of his enemies could elude the patient search and the constant vigilance with which he pursued those against whom his wrath was directed. He was in the habit of witnessing the execution of those whom he condemned to death. The serenity of his countenance and the placidity of his manners while he presided over tortures and massacres was awful to contemplate. It is therefore not surprising that the power of this remarkable churchman should have swept over Christendom like a torrent, hurrying everything into the vortex of his new and wonderful politico-religious system.

His
Power
and
Success.

The death of Gregory VII. did not end the struggle which he commenced, but only gave the Emperor Henry IV. a brief respite. The cardinals elected Victor III. as the great pontiff's successor in the Chair of St. Peter. The new Pope gained several advantages over the imperial party during his brief reign. The next Pope, Urban II., the friend and pupil of Hildebrand, began his pontificate by sending an encyclical letter to the Christian churches, declaring his intention to adhere to the political system of the great pontiff. With the support of the Normans, Urban II. entered Rome, and assembled a council of one hundred and fifteen bishops, in which the Emperor, the Antipope and their adherents were solemnly excommunicated. Urban II. also negotiated a marriage between Guelf, son of the Duke of Bavaria, a prominent leader of the imperial cause in Germany, and the Countess

Quarrel
between
Henry IV.
and Popes
Victor
III. and
Urban II.

Matilda. From this union are descended the modern Dukes of Brunswick and Luneburg, and the present royal family of England, the House of Brunswick.

The Emperor's
Invasion
of Italy.

The Emperor Henry IV. marched into Italy, and gained several important advantages, though vigorously opposed by Guelf; but the papal intrigues raised enemies against him in his own family. His eldest son, Conrad, rebelled and was crowned King of Italy by Urban

Conrad's
Rebellion.

II. This revolt obliged the Emperor Henry IV. to relinquish his recent acquisitions and to retire toward the Alps.

Church
Councils
at
Placentia
and
Rome.

A Church council was convened at Placentia, where so many bishops assembled that no church was large enough to contain them, and they were obliged to deliberate in the open air. This council reënacted most of the decrees of Gregory VII., and organized the First Crusade, of which we shall speak hereafter. Paschal II., the successor of Urban II., also pursued Hildebrand's policy, and easily triumphed over the Antipope, who died of a broken heart. Pope Paschal II. convened a Church council at Rome to consolidate the papal power, and procured the enactment of a new oath to be taken by all ranks of the clergy, by which they abjured all heresy, and promised implicit obedience to the Pope, to affirm what the holy and universal Church affirms, and to condemn what the Church condemns (A. D. 1104).

Henry IV.
and the
War with
the
Saxons.

The Emperor Henry IV. had returned to Germany in A. D. 1085, and gave his personal attention to the war with the Saxons, who had set up two kings after the death of Rudolf of Suabia; but they now became weary of the war, and submitted to the Emperor in A. D. 1087. Henry IV. had learned wisdom in the bitter school of experience, and he now treated the Saxons with leniency, thus restoring peace to Germany for awhile.

Success-
ful
Rebellion
of Prince
Henry.

In A. D. 1099 the Emperor Henry IV. caused his second son, Henry, to be crowned King of Germany, and the younger monarch took a solemn oath not to attempt to seize the government during his father's life-time. But in A. D. 1104 the younger Henry, instigated by Pope Paschal II., violated his solemn oath by rebelling against his father. The younger Henry gained the advantage of his father, treated him with great cruelty, and compelled him to sign his abdication from the German throne at Engelheim, in A. D. 1105.

Death of
Henry IV.

The Duke of Lorraine endeavored to restore the aged Emperor, but Henry IV. died of a broken heart in A. D. 1106. Even after his death he was relentlessly pursued by the hostility of the Pope. The dead Emperor's body was denied Christian burial, and lay in a stone coffin in an unconsecrated chapel at Spire for five years. It was only in A. D. 1111, when the papal sentence of excommunication was removed, that the remains of Henry IV. were properly buried.

Delayed
Burial.

Though HENRY V., the new King of Germany, had profited by the Pope's aid during his rebellion against his father, he no sooner became king than he became as resolute a champion of the right of investiture as his father had been. The Pope still forbade ecclesiastics to receive investiture from the German king and even to take an oath of allegiance to him, but Henry proved to be a more formidable enemy to the Papacy than his unfortunate father had been. In A. D. 1111 he led an army to Rome, made Pope Paschal II. prisoner, and compelled the pontiff to crown him Emperor and to issue a bull securing to the Emperor the right of investiture.

Henry V.,
A. D.
1106-
1125.

His
Quarrel
with Pope
Paschal
II.

Upon the Emperor's return to Germany, Pope Paschal II., influenced by the remonstrances of the cardinals, annulled his treaty with Henry V., renewed all his former demands, and permitted several provincial Church councils to excommunicate the Emperor. But the Pope did not ratify the sentence of excommunication until after the death of the Countess Matilda, when the disputes about her inheritance caused new animosities between the Empire and the Papacy.

The
Pope's
Actions.

Matilda bequeathed her extensive territories to the Pope; but the Emperor claimed them, and seized Tuscany, which he held until his death. The Popes did not relinquish their claims to Matilda's dominions, though they were unable to maintain them. Under Gelasius II. and Calixtus II., the successors of Paschal II., who pursued the policy of their immediate predecessors, the War of Investitures was renewed.

Continu-
ance
of the
Quarrel.

Finally, in A. D. 1122, the question of investitures was settled. A concordat, or treaty, was concluded at Worms—therefore called the *Concordat of Worms*—between the Emperor Henry V. and Pope Calixtus II.; the Emperor relinquishing the right of investiture by ring and staff, and granting to the clergy the right of free election; and the Pope consenting that the temporal possessions of the Church of Germany should be received from the Emperor—a concession which made the Church in Germany a National Church. The ring and crozier, the emblems of spiritual authority, were to be conferred by the Pope alone. The loss of Henry V. as Emperor of the Romans was his gain as King of Germany; but the greatest of all gains was that of the Pope, who became independent of the Emperor in everything, while the Emperor still received his crown from the Pope. The independence thus gained by the Papacy was the certain way to papal supremacy.

Concordat
of
Worms.

This settlement established peace between the Emperor and the Pope, but during the remainder of his reign Henry V. was engaged constantly in contests with his rebellious nobles, particularly in the North of Germany. Henry V. died in A. D. 1125, leaving no children, and thus ending the Frankish, or Franconian dynasty, which had occupied the German throne for a century and a year (A. D. 1024-1125).

Rebell-
ions.

End of the
Frankish
Dynasty.

Lothaire,
of
Saxony,
A. D.
1125-
1138.

Henry the
Proud of
Bavaria.

Church
Ascend-
ency.

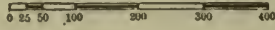
LOTHAIRE, Duke of Saxony, was chosen by the German princes to succeed Henry V. on the throne of Germany; but his accession was resisted by the Hohenstaufens, Conrad and Frederick of Suabia; and in order to oppose them with success Lothaire made such concessions to the Church that Pope Innocent II., who crowned him Emperor, ventured to declare the new sovereign his vassal. Lothaire was supported by Duke Henry the Proud of Bavaria, who married the Emperor's daughter, and who received the duchy of Saxony and the Italian lands of the Countess Matilda, thus becoming the most powerful noble in Germany. In A. D. 1134 the Hohenstaufen princes, Conrad and Frederick of Suabia, submitted to the Emperor Lothaire, who died in A. D. 1138. Thus ended the period of the supremacy of the Germano-Roman Empire; while the ascendancy of the Roman, or Latin Church, which continued during the Crusades, commenced.

MAP OF
EUROPE

A. D. 1000

By I. S. Clare

SCALE OF MILES





CHAPTER XXI.

THE NORTHMEN.

SECTION I.—RAVAGES OF THE NORTHMEN.

SCANDINAVIA comprises the two peninsulas in the North of Europe occupied by the three modern kingdoms of Denmark, Sweden and Norway. The geographical peculiarity of this country is its proximity everywhere to the sea, and the vast extent of its coast line. The larger peninsula, Sweden and Norway, with the Arctic Ocean on the north, the Atlantic on the west, the channels of Skagerrack and Cattegat on the south, and the Baltic Sea and Gulf of Bothnia on the east, penetrated on all sides by creeks, friths, and arms of the sea, surrounded with innumerable islands, studded with lakes, and cleft with rivers, is only equaled by Switzerland in the sublime and picturesque beauty of its mountains.

Scandinavia.

Sweden and Norway.

The smaller peninsula, Denmark, surrounded and penetrated likewise by the sea on all sides, is almost level; its most elevated portion being only about a thousand feet above the ocean. It comprises an area of but twenty-two thousand square miles, but is so penetrated with bays and creeks that it has four thousand miles of coast. Like the larger and more northern peninsula, it is surrounded with many islands, which are so closely grouped together, particularly on its eastern coast, as to constitute an archipelago.

Denmark.

The Scandinavians, or Northmen—also known as Norsemen or Normans, Sea-kings or Vikings, and alluded to in English history as Danes—destined to play so important a part in the world's history, were a portion of the great Teutonic, or Germanic, division of the Aryan branch of the Caucasian race.

Scandinavians, of Teutonic Origin.

We have observed that modern ethnology teaches that all the races which inhabit Europe, with some insignificant exceptions, are descended from the prehistoric Aryans, whose home was in Central Asia. This is clearly demonstrated by the new science of comparative philology. The closest resemblance exists between the seven linguistic divisions of

As Aryans.

the Aryan branch of the Caucasian race—those of the Hindoos, the Medo-Persians, the Greeks, the Romans, the Germans or Teutons, the Celts, and the Slavonians; and it is a most remarkable circumstance that, from the earliest period of history to our own times, a powerful people, speaking a language belonging to one or the other of these Aryan families, should have largely swayed the destinies of mankind.

Chersonesus
Cimbrica.

Before the birth of Christ the Romans called the peninsula of Denmark the *Chersonesus Cimbrica*, "the Cimbric peninsula"—a name derived from the Cimbri, who made the Roman Republic tremble for its existence a little more than a century before Christ, striking more terror into the hearts of the Romans than any event since the time of Hannibal.

Cimbri
and
Teutons.

As we have seen, more than three hundred thousand barbarians, issuing from the peninsula of Denmark and the neighboring regions of Germany—Cimbri and Teutons—rolled like an avalanche over Gaul and Southern Germany. They encountered and vanquished four Roman armies in succession, until they were eventually overthrown by the military skill and genius of Marius. After this irruption was checked, the great northern bee-hive did not molest civilized Europe for several centuries—not until the Goths, Vandals and other Scandinavian nations began the migrations which finally overwhelmed the dominion of imperial Rome.

Jutes,
Angles
and
Saxons.

In the fifth century of the Christian era the Scandinavian tribe of Jutes, from the peninsula of Jutland, united with the kindred Germanic tribes of Angles and Saxons from the North of Germany in their invasion, conquest and settlement of England. In the ninth and tenth centuries the Scandinavians, under the name of Northmen, Norsemen, or Normans, ravaged all the coasts of continental Europe; while at the same time, under the name of Danes, they raided and terrorized the British Isles for two centuries.

European
Peninsulas.

If we look at the map of Europe we perceive the close natural resemblances between the geography of the northern part of the continent and that of the southern portion. The Baltic sea is to the North what the Mediterranean is to the South. The peninsula of Denmark, with its many bays and islands, corresponds to Greece and its archipelago. Modern geography teaches that an essential condition of civilization is the extent of coast line, in comparison with the superficial area of a country. Races and nations seem to be adapted to the countries which they inhabit.

Two
Streams
of Aryan
Migration.

The great Aryan migration westward from Central Asia was divided into two streams, by the Caspian and the Black Sea, and by the Caucasus, the Carpathian and the Alps mountains. The Teutonic, or Germanic nations—Saxons, Franks and Northmen—were thus turned to

the North, and spread themselves along the coast and peninsulas of the Baltic. The Græco-Latin nations were distributed through Syria, Asia Minor, Greece, Italy, Spain and Southern France.

Each of these vast European divisions of the Aryan branch of the Caucasian race, stimulated to mental and moral activity by its proximity to water, developed its own peculiar forms of national character, which were afterwards combined in modern European society. The North of Europe developed individual freedom, while social organization was a product of the South. The North gave force, the South culture. From the North were derived that respect for individual rights, that sense of personal dignity, that energy of the single soul, which constitute the essential equipoise of that high social culture, that literature, philosophy, arts, laws, etc., which proceeded from the South. The romantic admiration of woman came from the South, but a better respect for her rights and the sense of her equality came from the North.

**North and
South of
Europe.**

These two elements of freedom and civilization, always antagonistic, have been hostile in most ages of the world's history. The individual freedom of the North has been equivalent to barbarism, as displayed in the destroying avalanche which rolled down from time to time over the South, nearly sweeping its civilization out of existence, and overwhelming its arts, literature and laws in one common ruin. The civilization of the South had passed into luxury, had produced effeminacy, until individual freedom had been swallowed up in a grinding despotism.

**Northern
Freedom
and
Southern
Civiliza-
tion.**

A third element—Christianity—has united these two powers of Northern freedom and Southern culture together into equipoise and harmony in modern civilization. Christianity develops the sense of personal responsibility by teaching the mutual dependence and common brotherhood of all human society. The Christian element saves modern civilization from the double danger of a relapse into barbarism and an over-refined luxury. The modern European nations which are the most advanced in civilization, literature and art are likewise the most thoroughly pervaded with the love of freedom; and the most civilized nations of the world are likewise the most powerful, not the most effeminate.

**Chris-
tianity's
Influence.**

The Danes and Normans, along with their Germanic kinsmen, the Angles, Saxons and Jutes, furnished almost the entire population of England by means of the successive conquests by the Anglo-Saxons, Danes and Normans. These rude Northmen colonized themselves in every portion of Northern Europe, and even as far south as Italy and Greece, everywhere leaving the familiar stamp of their ideas and habits in all of modern civilization.

**Northmen
as
Colonists.**

Our
Heritages
from the
North-
men.

Many of the old Northern ideas are still mingled with our methods of thought. We retain the names of the Teutonic and Scandinavian gods in the designation of five of our week-days—Tuesday, Wednesday, Thursday, Friday and Saturday. The popular assemblies, or Things, of the Northern nations were the origin of our modern Parliaments, Diets, Congresses, National Assemblies, Legislatures, etc. Our trial by jury was of Scandinavian origin; and Montesquieu tells us that we are indebted to the Northern nations for that desire for freedom which is one of the main elements in Christian civilization—the most glorious inheritance of all. The modern nations which have led the world in civilization and liberty are the English-speaking nations, the direct descendants of Anglo-Saxons, Danes and Normans.

Scandi-
navia, the
Home of
Teutonic
Develop-
ment.

The Teutonic, or Germanic, race developed its special civilization and religion in Scandinavia. As the Scandinavians were cut off from the rest of the world by stormy seas, they could there unfold their ideas and become themselves. We must therefore turn to Scandinavia to study the Germanic religion and to discover the influence exercised on modern civilization and the present character of Europe—an influence freely recognized by great historians.

Montes-
quieu's
State-
ment.

Montesquieu says: "The great prerogative of Scandinavia is, that it afforded the great resource to the liberty of Europe, that is, to almost all of liberty there is among men. The Goth Jornandes calls the North of Europe the forge of mankind. I would rather call it the forge of those instruments which broke the fetters manufactured in the South."

Geijer's
State-
ment.

Geijer, in his Swedish History, says: "The recollections which Scandinavia has to add to those of the Germanic race are yet the most antique in character and comparatively the most original. They offer the completest remaining example of a social state existing previously to the reception of influences from Rome, and in duration stretching onward so as to come within the sphere of historical light."

Scandi-
navian
Classes.

Scandinavian society was divided into two classes—the landholders, or bondsmen, and the thralls, or slaves. The thralls consisted of prisoners taken in war and their children, and their duties were to perform domestic service and to till the soil. War was the chief pursuit of the landholder, and courage was his chief virtue.

Scandi-
navian
Public
Assem-
blies.

Scandinavian institutions were patriarchal. The head of the family was the chief and priest of the tribe; but all the freemen in a neighborhood met in the Thing, and there decided disputes, laid down social regulations and determined on public measures. Therefore the Thing was the legislature, the court of justice and the executive council, all in one. The Land-Thing, or All-Thing, was an annual meeting of the freemen of the whole country in some central place to settle national

affairs. At this meeting the king was chosen for the entire community, who sometimes appointed subordinate officers called *Yarls*, or earls, to preside over large districts.

A marked trait among the Scandinavians was respect for women, as Tacitus had noticed among their kinsmen, the Germans. Women were admired for their modesty, sense, and force of character, rather than for the fascinations preferred in the South of Europe. When Thor described his battle with the sorceress he was answered: "Shame, Thor! to strike a woman!" The wife was expected to be industrious and domestic, and she carried the keys of the house. The Sagas frequently mention wives who divorced their husbands for some offense and took back their dowry.

Scandi-
navian
Respect
for
Women.

The *Skalds*, or bards, were a highly honored and distinguished class among the Scandinavians; and their songs constituted the literature and history of this remarkable people. The people listened to the pulsation of its own past life, but not as to the inspiration of an individual mind. The greatest Scandinavian kings and heroes desired the praises of the *Skalds*, and feared their satire. The style of these *Skalds* was figurative, sometimes bombastic, frequently obscure.

Skalds, or
Bards.

The old Norse, or Scandinavian, language was distinguished from the Alemannic, or High German, and from the Saxon, or Low German. The languages of Norway, Sweden and Denmark, of the Faroe Isles and of Iceland, have all been derived from the Norse; just as the German, Dutch and English have been derived from the ancient Germanic.

Scandi-
navian
Lan-
guage.

From the earliest times the Scandinavians, as well as the Saxons, were distinguished for their maritime hardihood, their ardent passion for adventure and their contempt for death. They navigated the Northern seas with more courage and freedom than the Greeks and Romans manifested in the Mediterranean. They did not come to anchor when the stars were obscured by clouds. They did not despair when they lost sight of land. On board every Norman vessel was a cast of hawks or ravens; and when the adventurers were uncertain in what direction lay the land, they let one of the birds fly, knowing that he would instinctively make for the nearest coast, and by his flight they steered their course.

Scandi-
navians
as Sea
Rovers
and
Adven-
turers.

The great peculiarity of the raids of the Northmen was their maritime character; and these daring and skillful navigators encountered the tempests of the dreary Northern Ocean and the heavy roll of the stormy Atlantic in vessels so small and light that they floated on the surface of the waves like eggshells, and ascended the rivers of Germany, France and England for hundreds of miles, without check from the shallows or rocks. In these fragile barks the intrepid Northern *Sea-kings* made the most extraordinary maritime discoveries.

Their
Light
Vessels.

**Vikings,
or Sea-
kings.**

Though the Norman leaders assumed the proud title of *Vikings*, or Sea-kings, their respective dominions were confined to the deck of the vessel which each commanded, and when the expedition had ceased all superiority was at an end. As soon as a Sea-king announced his intention of undertaking some buccaneering enterprise he was certain to have multitudes of adventurous youth ready to volunteer their services as his associates. It was a matter of absolute indifference whither an adventurous Sea-king would steer, provided that there was a reasonable opportunity for plunder.

**Their
Piratical
Raids.**

These piratical crews effected a landing when they were least expected. They showed no mercy to age or sex, and the fate of those who submitted was the same as those who resisted; but the Christian churches and clergy were the special objects of vengeance, because the Northmen considered their mission to be to avenge the insults offered to Odin and the persecutions which the worshipers of that deity had suffered from Christian sovereigns.

**Sagas, or
Songs.**

Almost the entire information which we possess concerning these Northern pirates is obtained from the *Sagas*, or songs of the *Skalds*, or bards. These strange compositions are unlike any other form of literature, being records of adventure in verse or measured prose, in which historical events and chronology are utterly ignored. The Scandinavians honored their *Skalds*, or bards, more than their priests.

**Bravery
of the
Vikings.**

The character of a Viking, or Sea-king, was not in the least disgraceful, being eagerly sought by men of the highest rank, and was only accorded to such as had given distinguished evidence of their heroism in battle and their skill in navigation. According to an old Scandinavian maxim, in order to obtain glory for bravery, a man should attack a single enemy, defend himself against two, and not yield to three, but he might flee from four without disgrace.

**Death in
Battle.**

The Scandinavian warrior's highest ambition was to die in battle. He believed that he should then pass to the happy halls of Odin. Ragnar Lodbrog died singing the pleasure of receiving death in battle, saying: "The hours of my life have passed away; I shall die laughing." In describing a duel, Saxo said that one of the champions fell, laughed and died. Some, when sick, would leap from a rock into the sea, rather than die in their beds. Others, when dying, would be carried into a field of battle. Others induced their friends to kill them. The Icelandic *Sagas* abound with stories of single combat, or *holm-gangs*.

**Feasts of
Norman
Warriors.**

When not fighting, the Norman warriors were engaged in feasting, of which they were very fond; and the man who was able to drink the most beer was considered the best. The custom of drinking toasts came from these Northmen. As the English give their sovereign, and the Americans their President, the first health on public occasions, so the



THE DYING NORMANS

From the Painting by G. Bleibtreu

Northmen began with a cup, first to Odin, and afterwards to other deities, and then to the memory of the dead, in what they called grave-beer.

Sir Walter Scott has described the character of a Northern Sea-king with such poetic force and historic accuracy that the following extract will dispense with the necessity of further description:

Sir
Walter
Scott's
Description
of
Viking
Raids.

"Count Witikind came of a regal strain,
And roved with his Norsemen the land and the main;
Wo to the realms which he coasted! for there
Was shedding of blood and rending of hair,
Rape of maiden and slaughter of priest,
Gathering of ravens and wolves to the feast!
When he hoisted his standard black,
Before him was battle, behind him wrack;
And he burned the churches, that heathen Dane,
To light his band to their barks again.

"On Erin's shores was his outrage known,
The winds of France had his banners blown;
Little was there to plunder, yet still
His pirates had forayed on Scottish hill;
But upon merry England's coast
More frequent he sailed, for he won the most.

"So far and wide his ravage they knew,
If a sail but gleamed white 'gainst the welkin blue
Trumpet and bugles to arms did call,
Burghers hastened to man the wall;
Peasants fled inland his fury to 'scape,
Beacons were lighted on headland and cape;
Bells were tolled out, and aye as they rung
Fearful and faintly the gray brothers sung,
'Save us, St. Mary, from flood and from fire,
From famine and pest, and Count Witikind's ire.'

The French historian Thierry has collected the main characteristics of a Sea-king from the Icelandic Sagas, as follows: "He could govern a vessel as a good rider manages his horse, running over the oars while they were in motion. He would throw three javelins to the mast-head and catch them alternately in his hand without once missing. Equal under such a chief, supporting lightly their voluntary submission, and the weight of their coat-of-mail, which they promised themselves would soon be exchanged for an equal weight of gold, the pirates held their course gayly, as their old songs express it, along the track of the swans. Often were their fragile barks wrecked and dispersed by the North sea-storm, often did the rallying sign remain unanswered, but this neither increased the cares nor diminished the confidence of the survivors, who laughed at the wind and waves from which they had escaped unhurt. Their song in the midst of the tempest was:

Thierry's
Description.

'The force of the storm helps the arms of our rowers,
The hurricane is carrying us the way which we should go.'

Kempe. Every Norman king, whether on sea or land, had a select band of companions, called *Kempe*, who were warriors pledged to the personal service of their leader, and whose sole hope of promotion sprung from the performance of some achievement, the fame of which might be spread over the North by the songs of the Skalds. Each Viking laid down rules for the government of his own champions, and he whose regulations were the most rigid and rigorous was rewarded with fame.

Hiorolf and Half. Thus it is said that Hiorolf and Half, the sons of a King of Norway, both devoted themselves to maritime adventure, or, more properly speaking, to piracy. Hiorolf collected many ships and manned them with every kind of volunteers from both serfs and freemen, but he was defeated in all his expeditions. Half had a single ship; but his crew were all picked men, at first only twenty-three in number and all of royal descent, afterwards increased to sixty. Half's band carried terror to all the shores of Western Europe for eighteen years.

Half's Champions. In order to be admitted into the company a champion was required to lift a large stone which lay in front of Half's residence and which the united strength of twelve ordinary men could not move. These champions were forbidden to take women and children, to seek a refuge during a tempest, or to dress their wounds before the end of the battle.

Devotion of Half's Crew. Finally, when Half was returning to enjoy the wealth which he had gained by his piracies and maraudings, his vessel, overladen with plunder, appeared about sinking within sight of the coast of Norway. The gallant crew instantly drew lots to decide who should cast themselves into the sea for the purpose of saving their chieftain and the cargo. Those on whom the lot fell immediately jumped overboard, laughing, and swam to the shore; and the vessel, thus relieved of some of the heavy weight, safely reached the harbor.

A Viking's Marriage. A Viking seldom condescended to the blandishments of courtship. If he heard of any noble or royal damsel famed for beauty, he instantly demanded her from her father, and, in case of refusal, equipped a vessel to take her away forcibly. If he succeeded in this enterprise, he usually brought along her dowry at the same time, and was thus able to boast of a double victory.

Gunnar, Moalda and Regnald. A Swedish pirate named Gunnar, having heard the Skalds celebrate the charms of Moalda, a Norwegian princess, sent to her father Regnald a peremptory demand for his fair daughter's hand in marriage. Regnald scornfully rejected the suitor, but, aware of the consequences of such a refusal, made instant preparations for defense. Before marching against the Swedish pirates, the Norwegian king caused a cavern to be hollowed out in the mountains, and concealed the princess



AN INVADING VIKING

From an old Print

and his choicest treasures within, leaving the princess an adequate supply of provisions.

No sooner were Regnald's arrangements completed than the fierce Gunnar appeared off the Norwegian coast. Regnald met the Swedish pirates on the shore, and a desperate battle ensued, in which the Norwegian king was defeated and slain. After his victory Gunnar sought the place where the fair Moalda was concealed, and carried away the princess and her treasures to Sweden.

Regnald's
Defeat
and
Death.

A conquest of this kind was frequently followed by several others, as polygamy was sufficiently common among these Northern adventurers. The fair ones themselves could not view with indifference those heroes who risked their lives to obtain their hands, and whose exploits were immortalized by the Skalds and sung enthusiastically in all Scandinavian families.

Polyg-
amy.

Sometimes these Scandinavian warriors, like the Malays of Java, were seized with a kind of frenzy, produced by an excited imagination or by the use of stimulating liquors. In this condition they were called *berserker*, a word which often occurs in the Sagas. While under the influence of this madness the champions committed the wildest extravagances. They danced about, foamed at the mouth, struck indiscriminately at friends and foes, destroyed their own property, and, like the mad Orlando, warred against inanimate nature, tearing up rocks and trees.

Ber-
serker.

Siwald, King of Sweden, had five sons, and all of them became *berserker*, swallowing burning coals and throwing themselves into the fire when the fit was on them. They and their father were slain by Halfdan, who had been previously dethroned by Siwald, the nation having become impatient of the extravagances of the frantic princes. Halfdan had a contest with another berserker, named Hartben, who came to attack him, accompanied by twelve champions. Hartben was a formidable pirate, but when he was under the influence of the fit his twelve champions had as much as they could do to prevent him destroying right and left. Halfdan challenged Hartben and his entire crew—an insult which so inflamed Hartben that he was instantly seized with a fit of frenzy, during which he killed six of his champions, and rushed against Halfdan with the remaining six, but these were all slain by the irresistible blows of Halfdan's mace.

Siwald,
Halfdan
and
Hartben.

The sons of Arngrim, King of Heligoland, were the most famous pirates of their time, and are said to have suffered severely from the berserk madness. When under its influence they massacred their crews and destroyed their shipping. Sometimes they landed on desert places and vented their fury on the stocks and stones. After the fit had left them they lay quite senseless from sheer exhaustion.

Arn-
grim's
Sons.

Ravages
of
Northmen
in Charle-
magne's
Time.

It was about the opening of the ninth century, during the brilliant reign of Charlemagne, that the freebooting Northmen began their destructive inroads. For several centuries they were the terror of Western and Southern Europe. Their depredations brought tears to Charlemagne's eyes, and after his death they pillaged and burned the chief cities of France and Germany, even his own splendid palace at Aix la Chapelle. The daring pirates especially infested the coasts of France, England and Ireland.

Ragnar
Lodbrog's
Raids and
Cruel
Death.

Ragnar Lodbrog, King of the Danish Isles, was expelled from his dominions with the aid of the Franks. He retaliated by invading France, sailing up the Seine to Paris, and plundering all the churches, A. D. 845. He finally fell into the power of King Ella of Deira, one of the petty Anglo-Saxon monarchs in Britain, who threw him into a dungeon, where he suffered a torturing death by the venom of innumerable serpents.

France
Ravaged
by the
North-
men.

The Northmen almost destroyed Hamburg in A. D. 847. In A. D. 857 they took Paris a second time and massacred its inhabitants. In A. D. 862 they besieged Paris a third time; and, though the Parisians made a vigorous resistance, the Northmen, under their renowned leader, Hastings, ravaged France frightfully for the next five years. Under Rollo, the Northmen again besieged Paris in A. D. 885, but were bribed to withdraw. Rollo renewed his inroads; and the ravages of the Northmen in France only ceased when King Charles the Simple allowed Rollo and his followers to settle in that portion of North-western France to which they gave the name of *Normandy*, A. D. 912.

Rollo and
the
Norman
Settle-
ment of
Nor-
mandy.

Danish
and
Norman
Con-
quests of
England.

About the same time when the Norman ravages began in France and Germany, the same intrepid marauders, under the name of Danes, commenced their destructive inroads into England, which country suffered fearfully from their depredations for two centuries; these raids only ceasing when Canute the Great, King of Denmark, conquered England and became monarch of that kingdom also, as he afterwards did of Norway and Sweden. Finally in A. D. 1066, William, Duke of Normandy, invaded England, and, by his great victory at Hastings over the Saxon King Harold, became King of England, the whole fate of which was thus entirely changed. During the same period the Danes also ravaged Ireland, until they were defeated in battle with Brian Boru at Clontarf in A. D. 1014.

Northmen
Struggle
with
Saracens
in Spain.

The Northmen also carried their inroads into Spain, Italy and Greece. In A. D. 844 a band of these sea-rovers sailed up the Guadalquivir and attacked the city of Seville, then in possession of the Arabs, took the city, and afterwards fought a battle with the army of King Abderrahman II. The followers of Mohammed and the worshipers of Odin—the turbaned Arabs and Moors, and the fair-haired Norwegians



SCANDINAVIAN ANTIQUITIES OF PREHISTORIC AGES

—here encountered each other, each far from his mother country, each having pursued a line of conquest, and these two coming in contact at their farthest extremes.

In A. D. 866 the Sea-kings of Norway appeared before Constantinople, and afterwards a band of these Northern pirates, or Varangians, composed a body-guard of the Eastern Emperors.

**Northmen
at Con-
stanti-
nople.**

The Northmen in Italy entered the services of different princes, and under Count Rainalf they built the city of Aversa in A. D. 1029. The Norman knights defeated the Saracens in Sicily, thus enabling the Eastern Emperor to reconquer that island. They afterwards established themselves in Southern Italy and took possession of Apulia. The Pope and the Germano-Roman and Eastern Roman Emperors then formed a league against them, but the Papal and German army was utterly defeated by three thousand Normans, and Apulia was afterwards received and held by the Normans as a papal fief.

**Conquest
of
Southern
Italy by
North-
men.**

In A. D. 1060 Robert Guiscard, a valiant Norman chieftain, became Duke of Apulia and Calabria, and laid the foundation of the Kingdom of Naples and Sicily. Count Roger, Robert Guiscard's brother, with but a few followers, conquered Sicily, routing vast numbers of the Saracens and completely subduing the island after thirty years of war. In the meantime Roger's brother Robert crossed the Adriatic sea and besieged and took Durazzo, after a fierce battle, in which the Norman soldiers of the Eastern Emperor fought with their Norman kinsmen.

**Naples
and
Sicily
under
Robert
and Roger
Guiscard.**

About A. D. 875 Harald Harfager, "the Fair-haired," founded the Kingdom of Norway, and Gorm the Old laid the foundations of the Kingdom of Denmark; while the Ynglingar founded the Kingdom of Sweden a little later, or about A. D. 900. When Harald Fairhair endeavored to clear Norway of the pirates they swarmed over Europe.

**Founding
of
Norway,
Sweden
and
Denmark.**

About A. D. 875 Rurik, a Norman Varangian chieftain, was called upon by the people of Novgorod to be their ruler; and he thus laid the foundations of the Russian Empire, the name *Russian* being given to those Slavonian people because Rurik belonged to the Scandinavian tribe of Russ.

**Rurik and
Russia.**

The Sea-kings of Norway discovered Iceland in A. D. 860 and settled it in A. D. 874. Greenland was discovered by Icelandic Northmen in A. D. 982 and settled in A. D. 986. They colonized the western shores of Greenland, where they built churches and established diocesan bishoprics, which lasted from four to five centuries. Finally in A. D. 1000 these Northern sea-rovers, sailing from Greenland, discovered the coast of Labrador, Nova Scotia and New England, and built houses on the south side of Cape Cod five centuries before the discovery of America by Christopher Columbus. They left no vestige of their presence in New England, unless it be the mysterious old tower at New-

**Viking
Discovery
of
Iceland,
Green-
land,
Labrador
and New
England.**

port, Rhode Island, which many believe to have been built by these Northern explorers. These facts, long regarded as mythical, have been established to the satisfaction of European scholars by the publication of Icelandic contemporaneous annals.

SECTION II.—SCANDINAVIAN AND TEUTONIC RELIGION.

War and
Dualism.

THE central idea of the Scandinavian religion was the free struggle of soul against material obstacles, the freedom of the Divine will in its conflict with the antagonistic powers of nature. The Scandinavian gods were perpetually at war. This system was a dualism, in which sunshine, summer and development were waging constant battle with storm, snow, winter, ocean and terrestrial fire. The characteristics of the people were the same as those of the gods. Their occupation was war, their duty was courage, their virtue was fortitude. Their history and their destiny were made up in the conflict of life with death, of freedom with fate, of choice with necessity, of good with evil.

Conflict
in the
Natural
World.

This conflict in the natural world was particularly apparent in the annual renewal of the struggle between summer and winter. Accordingly the gods of light and heat were the friends of the Scandinavians, and the gods of darkness and cold were their foes. As Typhon, the burning heat of summer, was the Satan of Egypt; so the Jötuns, or ice-giants of the North, were the Scandinavian devils.

Opposite
Virtues.

Some virtues are naturally associated together, such as the love of truth, the sense of justice, courage and personal independence. The opposite class of virtues naturally grouped together are sympathy, mutual helpfulness and a tendency to social organization. In the moral world is the serious antagonism of truth and love. Most cases of conscience presenting a real difficulty resolve themselves into a conflict of truth and love. It is no easy matter to be true without hurting the feelings of others, nor is it easy to sympathize with others without yielding a little of our inward truth. The same antagonism is seen in the religions of the world. The religions in which truth, justice and freedom are developed tend to isolation, coldness and hardness; while the religions which develop brotherhood and human sympathy tend to luxury, effeminacy and slavery.

Character
of the
Scandi-
navian
Religion.

The Germanic and Scandinavian religion, which was the natural development of the Teutonic organization and moral character, was one of the first of these two classes of religions—a religion in which the essential elements were truth, justice, self-respect, courage and freedom. Like the gods of Greece, those of Scandinavia were human, with moral attributes. They were finite beings, with limited powers. They car-

ried on a warfare with hostile and destructive elements, in which they were finally to be vanquished and destroyed, but that destruction was to be followed by a restoration of the world and the gods.

Such was the idea in the Germanic and Scandinavian religion. Courage was man's chief virtue; cowardice was his unpardonable sin. The sure way to Valhalla, the Scandinavian Paradise, was "to fight a good fight" and to die in battle. Odin sent his Choosers to every battlefield to select the heroic dead for his companions in the joys of heaven, where they sat with him drinking beer from the skulls of their slaughtered foes. Those who escaped with their lives on the battlefield, or who died a natural death, were excluded from this happy abode, as being too cowardly for Odin's society.

Courage
Its Chief
Virtue.

The resemblance between the Scandinavian and Zoroastrian mythologies has frequently been remarked. Each is a dualism, with its good and evil gods, its worlds of light and darkness, in opposition to each other. Each has behind this dualism a dim presence, a vague monotheism, a supreme Deity, an infinite and eternal Being, an omnipotent, omnipresent and omniscient God. In each system the evil powers are conquered for the present and bound in some subterranean prisons, but are to break out hereafter, to battle with the gods and subdue them, being themselves destroyed at the same time. Each system speaks of a great conflagration, in which everything will be destroyed; after which there will be a new earth, more beautiful than the first, to be the abode of peace and joy. In each system man's duty is war, though the Zend-Avesta regards this war as rather a moral conflict, while in the Edda it is represented more grossly as a physical struggle.

Scandi-
navian
and
Zoroas-
trian
Resem-
blance.

The tone of Zoroaster's theology is higher throughout and more moral than that of the Scandinavians, but there is a singular correspondence between these two systems in their details. Odin, in the Scandinavian system, corresponds to Ahura-Mazda in the Zoroastrian system; and in the same way Loki corresponds to Angra-Mainyus, the Æsir to the Amshaspands, the giants of Jötunheim to the Daêvas, the giant Ymir to the ox Adudab, Baldur to the Redeemer Sosiosh.

Scandi-
navian
and
Zoroas-
trian
Gods.

The creation of the man and woman, Ask and Embla, in the Scandinavian theology, is correlated to Meshia and Meshiane, in the Zend-Avesta. The Scandinavian bridge Bifröst, which reaches to heaven, resembles the Zoroastrian bridge Chinevat, which ascends from the top of the mountain of Albordj to heaven. The Scandinavian Surtur, the watchman of the luminous world at the South, seems to correspond to the dog Sirius (Sura), the watchman who keeps guard over the abyss Duzahk, as described in the Zend-Avesta.

Scandi-
navian
and
Zoroas-
trian
Com-
parisons

The ancient Germans and Scandinavians called the earth *Hertha*, which is the name assigned to this goddess by Tacitus, while, the Zend-

Earth and
Heaven.

Avesta called it *Hethra*. Himmel, the German name for heaven, is derived from the Sanskrit word *Himmala*, signifying the name of the Himalaya mountains, on the northern boundary of India, believed by the primitive Aryans to be the abode of their gods.

Iceland.

As already noticed, Iceland was settled from Norway in the ninth century; and in A. D. 874 a republic was founded in that dreary island, which was very flourishing for several centuries. A remarkable social life developed there, which preserved the Scandinavian ideas, manners and religion in their purity for many centuries, and whose *Eddas* and *Sagas* are the main source of our knowledge of the Scandinavian race. In that remote and barren region of the earth, where icy seas spread desolation over thousands of square miles and make such vast areas impenetrable, where ice mountains abound, and where volcanoes with terrible eruptions destroy whole regions of inhabited territory in a few days with lava, volcanic sand and boiling water, the purest form of Scandinavian life was developed to its highest degree.

The
Eddas.

The Scandinavian religion is described in the two Eddas. The elder, or poetic Edda, consists of thirty-seven poems, first collected and published at the close of the eleventh century. The younger, or prose Edda, is ascribed to the renowned Snorro Sturleson, who was born of an illustrious Icelandic family in the year A. D. 1178, led a turbulent and ambitious life, was twice chosen supreme magistrate, and was finally killed A. D. 1241. The chief part of the prose Edda is a full synopsis of Scandinavian mythology.

The
Poetic
Edda.

The elder Edda is the fountain of this mythology, and consists of old songs and ballads, transmitted from an immemorial past by popular tradition, but first collected and committed to writing by Sæmund, an Icelandic Christian priest in the eleventh century. Sæmund was a Skald, or bard, no less than a priest; and one of his own poems, *The Sun-Song*, is in the elder Edda. The word *Edda* signifies *great-grandmother*.

Its Two
Parts.

The poetic, or elder Edda, is in two parts—the first comprising mythical poems respecting the gods and the creation; the second embracing the legends of the Scandinavian heroes. The latter of these two parts contains the original and ancient fragments from which the German *Nibelungenlied* was subsequently derived. These songs of the elder Edda are to the famous mediæval German poem what the pre-Homeric ballad literature of Greece about Troy and Ulysses was to the Iliad and Odyssey as reduced to unity by Homer.

Völuspa,
or
Wisdom
of Vala.

The first poem in the first portion of the poetic Edda is the *Völuspa*, or *Wisdom of Vala*. The Vala was a prophetess endowed with great supernatural knowledge. Some antiquarians regard the Vala as the same as the Nornor, or Fates. They were dark beings, whose wisdom

was terrible even to the gods, resembling the Greek Prometheus in this particular. The *Völuspa* describes the universe before the creation, in the morning of time, before the great Ymir lived, when sea and shore had no existence. The *Völuspa* commences as follows, Vala speaking:

"I command the devout attention of all noble souls,
Of all the high and the low of the race of Heimdall;
I tell the doings of the All-Father,
In the most ancient Sagas which come to my mind.

"There was an age in which Ymir lived,
When was no sea, nor shore, nor salt waves;
No earth below, nor heaven above,
No yawning abyss and no grassy land.

"Till the sons of Börs lifted the dome of heaven,
And created the vast Midgard (earth) below;
Then the sun of the south rose above the mountains,
And green grasses made the ground verdant.

"The sun of the south, companion of the moon,
Held the horses of heaven with his right hand;
The sun knew not what its course should be,
The moon knew not what her power should be,
The stars knew not where their places were.

"Then the counselors went into the hall of judgment,
And the all-holy gods held a council.
They gave names to the night and new moon;
They called to the morning and to midday,
To the afternoon and evening, arranging the times."

The *Völuspa* proceeds to an account of how the gods assembled on the field of Ida, and how they went on to create metals and vegetables, and afterwards the race of dwarfs who preside over the powers of nature and the mineral world. Vala then relates how the three gods, Odin, Hönir and Lodur, "the mighty and mild Aser," found Ask and Embla, the Adam and Eve of the Scandinavian legends, lying without soul, sense, motion or color. Odin gave them their souls, Hönir their intellects, Lodur their blood and colored flesh. Next follows the description of the ash-tree Yggdrasil; of the three Norns, or sisters of destiny, who tell the Aser of their doom, and of the end and renewal of the world, and how one being mightier than all shall finally arrive, in the following lines:

**Myths
of the
Gods.**

"Then comes the mighty one to the council of the gods,
He with strength from on high who guides all things,
He decides the strife, he puts an end to the struggle,
He ordains eternal laws."

Song of
Hyndla.

The *Song of Hyndla*, another of the poems of the Edda, contains a prediction of one who shall come, mightier than all the gods, and put an end to the strife between Aser and the giants. The *Song of Hyndla* begins thus:

“Wake, maid of maidens! Awake, my friend!
Hyndla, sister, dwelling in the glens!
It is night, it is cloudy; let us ride together
To the sacred place, to Valhalla.”

After describing the heroes and princes born of the gods, Hyndla sings as follows:

“One shall be born higher than all,
Who grows strong with the strength of the earth;
He is famed as the greatest of rulers,
United with all nations as brethren.

“But one day there shall come another mightier than he;
But I dare not name his name.
Few are able to see beyond
The great battle of Odin and the Wolf.”

The
Havamal.

Among the poems of the elder Edda is a Book of Proverbs, like those of Solomon in their wise observations on human life and manners. This poem is styled the *Havamal*, and contains one hundred and ten stanzas in its proverbial section, mainly quatrains. Some specimens are the following:

“Carefully consider the end
Before you go to do anything,
For all is uncertain, when the enemy
Lies in wait in the house.

“The guest who enters
Needs water, a towel, and hospitality.
A kind reception secures a return
In word and in deed.

“The wise man, on coming in,
Is silent and observes,
Hears with his ears, looks with his eyes,
And carefully reflects on every event.

“No worse a companion can a man take on his journey
Than drunkenness.
Not as good as many believe
Is beer to the sons of men.
The more one drinks, the less he knows,
And less power has he over himself.

“A foolish man, in company, had better be silent.
Until he speaks no one observes his folly.
But he who knows little does not know this,
When he had better be silent.

"Do not mock at the stranger
Who comes trusting in your kindness;
For when he has warmed himself at your fire,
He may easily prove a wise man.

"It is better to depart betimes,
And not to go too often to the same house.
Love tires and turns to sadness
When one sits too often at another man's table.

"One's own house, though small, is better,
For there thou art the master.
It makes a man's heart bleed to ask
For a midday meal at the house of another.

"One's own house, though small, is better;
At home thou art the master.
Two goats and a thatched roof
Are better than begging.

"It is hard to find a man so rich
As to refuse a gift.
It is hard to find a man so generous
As to be always glad to lend.

"Is there a man whom you distrust,
And who yet can help you?
Be smooth in words and false in thought,
And pay back his deceit with cunning.

"I hung my garments on two scarecrows,
And, when dressed, they seemed
Ready for the battle.
Unclothed they were jeered at by all.

"Small as a grain of sand
Is the small sense of a fool;
Very unequal is human wisdom.
The world is made of two unequal halves.

"It is well to be wise; it is not well
To be too wise.
He has the happiest life
Who knows well what he knows.

"It is well to be wise; not well
To be too wise.
The wise man's heart is not glad
When he knows too much.

"Two burning sticks placed together
Will burn entirely away.
Man grows bright by the side of man;
Alone, he remains stupid."

Its
Origin.

The sort of proverbial wisdom thus found in the Havamal may have had its origin in the prehistoric past, when the ancestors of the Scandinavians migrated from Central Asia. These proverbs resemble the fables and maxims of the Hitopadesá, or Salutory Counsels of Vishnu Sárman, as found in the Sanskrit literature.

Odin's
Song of
Runes.

Odin's Song of Runes is another of the poems of the elder Edda. The Runes were the Scandinavian alphabet, used for lapidary inscriptions, of which a thousand have been discovered in Sweden, and from three to four hundred in Denmark and Norway, mainly upon tombstones. The Runic alphabet has sixteen letters, with the powers of F, U, TH, O, R, K, H, N, I, A, S, T, B, L, M, Y. The letters R, I, T and B almost resemble the Roman letters of the same significations. These Runes were believed to possess a magical power, and they were carved on sticks and then scraped off and used as charms. Eighteen different kinds of these Rune-charms are mentioned in this song.

Song of
Brynhilda.

A song of Brynhilda mentions different Runes which she will teach Sigurd. "*Runes of Victory* must thou know, to conquer thine enemies. They must be carved on the blade of thy sword. *Drink-Runes* must thou know to make maidens love thee. Thou must carve them on thy drinking-horn. *Runes of freedom* must thou know, how to deliver the captives. *Storm-Runes* must thou know, to make thy vessel go safely over the waves. Carve them on the mast and the rudder. *Herb-Runes* thou must know to cure disease. Carve them on the bark of the tree. *Speech-Runes* must thou know to defeat thine enemy in council of words, in the Thing. *Mind-Runes* must thou know to have good and wise thoughts. These are the Book-Runes, and Help-Runes, and Drink-Runes, and Power-Runes, precious for whoever can use them."

Legends
of Old
Heroes.

The second portion of the poetic Edda contains the legends of the old heroes, particularly of Sigurd, the Achilles of Northern romance. This part of the elder Edda likewise contains the Song of Volund, the Northern Smith, the German Vulcan, capable of making swords of powerful temper. These songs and ballads are all grave and serious, sometimes tender, characterized somewhat by the solemn tone of the old Greek tragedy.

Snorrio
Sturleson's
Translation.

Snorrio Sturleson may have transcribed most of the prose Edda from the manuscripts to which he had access, and from the oral traditions which had been preserved in the memory of the Skalds. His other principal work was the *Heimskringla*, or collection of Saga concerning Scandinavian history. In his preface to this last book he says that he "wrote it down from old stories told by intelligent people"; or from "ancient family registers containing the pedigrees of kings," or from "old songs and ballads which our fathers had for their amusement."

The
Heims-
kringla.

The prose Edda commences with "The deluding of Gylfi," an ancient king of Sweden, who was celebrated for his wisdom and his love of knowledge, and who resolved to visit Asgard, the home of the Æsir, to learn something of the wisdom of the gods. But the gods foresaw his coming, and prepared various illusions to deceive him. Among the things that he saw were three thrones raised one above another.

Deluding
of Gylfi.

"He afterwards beheld three thrones raised one above another, with a man sitting on each of them. Upon his asking what the names of these lords might be, his guide answered: 'He who sits on the lowest throne is a king; his name is Har (the High or Lofty One); the second is Jafnhar (*i. e.*, equal to the High); but he who sitteth on the highest throne is called Thridi (the Third).' Har, perceiving the stranger, asked him what his errand was, adding that he should be welcome to eat and drink without cost, as were all those who remained in Háva Hall. Gangler said he desired first to ascertain whether there was any person present renowned for his wisdom.

Extracts
There-
from.

"If thou art not the most knowing,' replied Har, 'I fear thou wilt hardly return safe. But go, stand there below, and propose thy questions; here sits one who will be able to answer them.'

"Gangler thus began his discourse: 'Who is the first or eldest of the gods?'

"In our language,' replied Har, 'he is called Alfadir (All-Father, or the Father of All); but in the old Asgard he had twelve names.'

"Where is this God?' said Gangler; 'what is his power? and what hath he done to display his glory?'

"He liveth,' replied Har, 'from all ages, he governeth all realms, and swayeth all things great and small.'

"He hath formed,' added Jafnhar, 'heaven and earth, and the air, and all things thereunto belonging.'

"And what is more,' continued Thridi, 'he hath made man, and given him a soul which shall live and never perish, though the body shall have mouldered away, or have been burnt to ashes. And all that are righteous shall dwell with him in the place called Gimli, or Vingólf; but the wicked shall go to Hel, and thence to Nifhel, which is below, in the ninth world.'

The Eddas teach the following cosmogony: In the beginning there was neither sea nor shore, nor any refreshing breeze. There was no heaven or earth—nothing but one vast abyss, without herb and without seas. There was no sun, moon or stars. After this a bright shining world of flame appeared to the South, and a dark and cloudy one toward the North. Torrents of venom flowed from the dark world into the abyss, freezing it and filling it with ice. But the air oozed up through it in icy vapors, and these were melted into living drops by a

Cosmog-
ony of the
Eddas.

warm breath from the South. These drops produced the giant Ymir, from whom proceeded a race of wicked giants. These same drops of fluid seeds, children of heat and cold, afterwards produced the mundane cow, the milk of which fed the giants. Then followed the mysterious appearance of Börs, who had three sons, Odin, Vili and Ve. These killed the giant Ymir and created Heaven and Earth out of his body, after which they created the first man and woman, Ask and Embla. After this disappearance of Chaos, Odin became the All-Father, the creator of gods and men, with Earth for his wife, and the powerful Thor for his eldest son.

Its
Resem-
blance
to the
Greek
Theog-
ony.

This cosmogony is development, or evolution, and creation combined. The Brahmanic, Gnostic and Platonic theories suppose the visible world to have emanated from God by a succession of fallings from the most abstract spirit to the most concrete matter. The Greeks and Romans believed that everything came by a process of evolution, or development from an original formless and chaotic matter. There is a remarkable similarity between the Greek account of the origin of the gods and men and the Scandinavian account of the same beings. Both systems commence in materialism, and are in complete antagonism to the spiritualism of the other theory; and the cosmogony of the Eddas reminds us of the modern scientific theories of the origin of all things from nebulous vapors and heat.

Scandi-
navian
Myth-
ology.

After giving the preceding account of the creation of the world, of the gods and the first pair of mortals, the Edda speaks of day and night, of the sun and the moon, of the rainbow bridge from earth to heaven, and of the Ash-tree where the gods sit in council. Night was the daughter of a giant, and was of a dark complexion, like all the rest of her race. She married one of the Æsir, or children of Odin; and their son was Day, a child who was light and beautiful, like his father. The Sun and the Moon were two children; the Sun being the girl, and the Moon the boy—a peculiarity of gender which still prevails in the German language. The Edda tells us that the Sun and the Moon each drive round the heavens daily with horses and chariot, and says that their speed is caused by fear upon being pursued by two gigantic wolves from Jötunheim, or the world of darkness.

The
Bridge
Bifröst,
and the
Norns, or
Fates.

The bridge Bifröst is the rainbow, woven of three hues, and by which the gods ride up to heaven daily from the holy fountain under the earth. Three maidens—Norns, or Fates—dwell near this fountain, below the great Ash-tree, and decide the fate of every human creature. These Norns, of Fates, are named Urd, Verdandi and Skuld—three words signifying “past,” “present” and “future.” Our word *weird* is derived from Urd. The red in the rainbow is burning fire, which prevents the frost-giants of Jötunheim from ascending to heaven,

or Asgard, which contains Valhalla, the Scandinavian paradise, where the gods feast daily with all the heroes who have died in battle, drinking mead and eating the flesh of a boar.

**Asgard
and
Valhalla.**

Odin and the other Scandinavian gods did not live quietly in Valhalla, and the Edda narrates numerous interesting accounts of adventures performed by them. One of these legends describes the death of Baldur the Good, who was loved by all beings. Having been tormented with bad dreams, indicating that his life was endangered, he related them to the assembled gods, who made all creatures and things, living and dead, swear not to do him any harm. This oath was taken by fire and water, by iron and all other metals, by stones, earths, diseases, poisons, beasts, birds and creeping things.

**Legend of
Baldur.**

After taking this oath, all animate and inanimate things amused themselves at their meeting in setting up Baldur as a target; some hurling darts or shooting arrows at him, and some cutting at him with axes and swords; and as nothing hurt Baldur, it was regarded as a great honor done to him. But wicked Loki, or Loke, who was envious of this honor to Baldur, assumed the form of a woman, and asked the goddess who had administered the oath, whether all things had taken it. The goddess replied that everything had taken it, except one little shrub called mistletoe, which she considered too young and feeble to do any harm. Accordingly Loki got the mistletoe, brought it to one of the gods, and persuaded him to throw it at Baldur, who fell dead, pierced to the heart.

**Loki and
Murder of
Baldur.**

The grief at Baldur's death was intense. A special messenger was despatched to Hela, Queen of Hell, to ascertain if Baldur might be ransomed on any terms. This messenger rode for nine days through dark chasms until he crossed the River of Death and entered Hela's kingdom, where he made known his request. Hela replied that it should now be definitely ascertained if Baldur was so universally beloved as was represented, and that she would permit him to return to Argard if all creatures and all things would weep for him. The gods then despatched messengers through the world to humbly implore all things to weep for Baldur, which they did at once. The crocodiles and the most ferocious beasts melted in tears. Fishes wept in the water, and birds in the air. Stones and trees were covered with pellucid dew-drops.

**Grief at
Baldur's
Death.**

Thinking their mission accomplished, the messengers then returned to the gods, but found an old woman sitting in a cavern, and entreated her to weep Baldur out of Hell. But the woman declared that she could gain nothing by such a course, and that Baldur might stay where he was, like other people as good as he; thus acting on the selfish principle of non-intervention. Thus Baldur remained in the halls of Hela, but the old woman did not go unpunished. She was shrewdly

**Loki's
Punish-
ment.**

suspected of being Loki himself in disguise, and upon inquiry such was found to be the case. Thereupon Loki was hotly pursued, and, after changing himself into many forms, was caught and chained under sharp-pointed rocks below the earth.

Thor's
Journey
to Jötun-
heim.

The adventures of Thor, the god of storms and thunder, are very numerous. The most interesting account of his adventures is that concerning his journey to Jötunheim, where he visited his enemies, the giants of Cold and Darkness. As he was obliged to pass the night in the forest, on his way to Jötunheim, he came to a spacious hall, with an open door, which extended from one side to the other. In this vast hall Thor went to sleep, but was aroused by a terrible earthquake, whereupon he and his companions crept into a chamber which communicated with the hall. At daybreak they found an immense giant sleeping near them, so large that they had passed the night in the thumb of his glove. They travelled with this giant all day, and the next night Thor regarded himself as justified in killing him, as he was one of their enemies. Thor launched his mallet at the giant's head three times with terrific force, and the giant awoke three times to ask whether it was a leaf or an acorn that had fallen on his face.

Exploits
of Thor's
Compan-
ions.

After taking leave of their gigantic and invulnerable enemy, Thor and his companions arrived at Jötunheim and the city of Utgard, entering the city of the king, Utgard Loki. This king inquired what great exploit Thor and his companions were able to perform. One claimed to be a great eater, whereupon the king of giants summoned one of his servants named Logi, and placed a trough filled with meat between them. Thor's companion ate his share; but Logi ate both meat and bone, and the trough into the bargain, and was regarded as having triumphed over his rival. Thor's other companion was a great runner, and was set to run with a young man named Hugi, who so surpassed him that he reached the goal before his competitor had gotten half-way.

Thor's
Drinking
Feat.

The king then asked Thor what he was able to do. Thor answered that he would engage in a drinking-match, and was presented with a large horn filled with liquor, which he was requested to drink at a single draught, and which he expected to be able to do with ease, but when he looked into the horn the liquor appeared to be scarcely diminished. He tried the second time, and diminished it very little. A third draught only reduced the quantity of liquor a half inch.

His
Other
Feats.

Thereupon Thor was laughed at, and called for some new feat. The king answered: "We have a trifling game here, in which we exercise none but children. It is merely to lift my cat from the ground." Thor exerted himself with all his might, but was able only to raise one foot, and was again laughed at. Thereupon he became angry, and called for some one to wrestle with him. King Utgard then said: "My men would

think it beneath them to wrestle with thee, but let some one call my old nurse Eld, and let Thor wrestle with her."

Thereupon a toothless old woman entered the hall, and wrestled with Thor, who began to lose his footing after a desperate struggle, and he went home extremely mortified. But it afterward appeared that all this was illusion. Three blows from Thor's mallet, which had been directed against the giant's head, had fallen on a mountain, which the giant had dexterously put between, and made three ravines in it, which still remain.

His
Wrestling
Exploit.

The triumphant eater was Fire, disguised as a man. The successful runner was Thought. The horn out of which Thor attempted to drink was connected with the ocean, which was diminished but a very few inches by his tremendous draughts. The cat was the great Midgard Serpent, which goes around the world, and Thor had actually pulled the earth slightly out of place. The old woman was Old Age. It is apparent from this old Scandinavian legend that the gods are idealizations of human will arrayed in antagonism to the powers of nature. The battle of the gods and the giants represents the struggles of the soul against the inexorable laws of nature, of freedom against fate, of the spirit with the flesh, of mind with matter, of human hope with change, disappointment and loss; "the emergency of the case with the despotism of the rule."

Human
Will
Versus
Powers of
Nature.

According to this mythology of the Edda, a time will come when the world will be destroyed by fire and afterward renewed. Several terrible disasters will precede this destruction—dreadful winters, wars and desolations on earth, cruelty and deceit; while the sun and the moon will be devoured, the stars will be hurled from the sky, and the earth will be violently shaken. The Wolf Fenrir, the awful Midgard Serpent, Loki and Hela will come to battle with the gods. The great Ash-tree will shake with fear. The Wolf, Fenrir, will break loose and open his immense mouth. The lower jaw will extend to the earth, and the upper one to heaven. The Midgard Serpent, beside the Wolf, will vomit forth floods of poison. Heaven will be rent in twain, and Surtur and the sons of Muspell will ride through the breach. These are the children of Light and Fire, whose abode is in the South, and who appear to belong neither to the race of gods nor to that of giants, but to a third party, who only interfere at the end of the struggle.

Future
Destruction
and
Renewal
of the
World.

While the battle between the gods and the giants is in progress, the two parties will keep their respective bands apart on the battlefield. In the meantime Heimdall, the door-keeper of the gods, will sound his mighty trumpet, which will be heard through the entire universe, to summon the gods to battle. The gods, or Æsir, and all the heroes of Valhalla will arm themselves and go to the scene of conflict. Thor will

Battle
between
Gods and
Giants.

fight with the Midgard Serpent, whose life he will destroy, but will himself die by being suffocated with the floods of venom. Odin will combat the Wolf, which will swallow him; but at that instant Vidar will set his foot on the Wolf's lower jaw, and take hold of the upper jaw, which he will tear apart. This feat he will accomplish because he will have on his foot the famous shoe, the materials of which have been collecting for ages, it being made of the shreds of shoe-leather which are cut off in making shoes, and which the religious Scandinavians were careful to throw away for this very reason. Loki and Heimdall will fight and kill each other. Surtur will then dart fire over the entire earth, and the whole universe will be consumed in the general conflagration.

**Universal
Restitu-
tion.**

The restitution of all things will follow, and a new heaven and a new earth will rise out of the sea. Two gods, Vidar and Vali, and two human beings, a man and a woman, will survive the general conflagration, and will inhabit heaven and earth with their posterity. Thor's sons will come with their father's mallet and put an end to the war. Baldur and the blind god Hodur will come up from Hell; and the Sun's daughter, more beautiful than its mother, will take its place in the sky.

**Physical
Circum-
stances.**

Physical circumstances caused changes in the mythologies, whose origin was similar. Thus Loki, the god of fire, belongs to the Æsir, because fire is antagonistic to frost, but represents the treacherous and evil subterranean fires, which in Iceland destroyed with lava, sand and boiling water more than was injured by cold.

**Passages
from the
Prose
Edda.**

The following passages extracted from the prose Edda give the reader the best possible account of the old Norse pantheon:

"I must now ask thee," said Gangler, "who are the gods that men are bound to believe in?"

"There are twelve gods," replied Har, "to whom divine honors ought to be rendered."

"Nor are the goddesses," added Jafnhar, "less divine and mighty."

Odin.

"The first and eldest of the Æsir," continued Thríði, "is Odin. He governs all things, and although the other dieties are powerful, they all serve and obey him as children do their father. Frigga is his wife. She foresees the destinies of men, but never reveals what is to come. For thus it is said that Odin himself told Loki, "Senseless Loki, why wilt thou pry into futurity? Frigga alone knoweth the destinies of all, though she telleth them never."

"Odin is named Alfadir (All-Father), because he is the father of all the gods, and also Valfadir (Choosing Father), because he chooses for his sons all those who fall in combat. For their abode he has prepared Valhalla and Vingólf, where they are called Einherjar

(Heroes or Champions). Odin is also called Hangagud, Haptagud, and Farmagud, and, besides these, was named in many ways when he went to King Geirraudr. * * *

“‘I now ask thee,’ said Gangler, ‘what are the names of the other gods? What are their functions, and what have they brought to pass?’

Thor.

“‘The mightiest of them,’ replied Har, ‘is Thor. He is called Asa-Thor and Auku-Thor, and is the strongest of gods and men. His realm is named Thrúdváng, and his mansion Bilskirnir, in which are five hundred and forty halls. It is the largest house ever built. Thus it is called in the Grímnismál:

“Five hundred halls
And forty more,
Methinketh, hath
Bowed Bilskirnir.
Of houses roofed
There’s none I know
My son’s surpassing.”

“‘Thor has a car drawn by two goats called Tanngnióst and Tanngrísnir. From his driving about in this car he is called Auku-Thor (Charioteer-Thor). He likewise possesses three very precious things. The first is a mallet called Mjöltnir, which both the Frost and Mountain Giants know to their cost when they see it hurled against them in the air; and no wonder, for it has split many a skull of their fathers and kindred. The second rare thing he possesses is called the belt of strength or prowess (Meginjardir). When he girds it about him his divine might is doubly augmented; the third, also very precious, being his iron gauntlets, which he is obliged to put on whenever he would lay hold of the handle of his mallet. There is no one so wise as to be able to relate all Thor’s marvelous exploits, yet I could tell thee so many myself that hours would be whiled away ere all that I know had been recounted.’

“‘I would rather,’ said Gangler, ‘hear something about the other Æsir.’

Baldur.

“‘The second son of Odin,’ replied Har, ‘is Baldur, and it may be truly said of him that he is the best, and that all mankind are loud in his praise. So fair and dazzling is he in form and features, that rays of light seem to issue from him; and thou mayest have some idea of the beauty of his hair when I tell thee that the whitest of all plants is called Baldur’s brow. Baldur is the mildest, the wisest, and the most eloquent of all the Æsir, yet such is his nature that the judgment he has pronounced can never be altered. He dwells in the heavenly mansion called Breidablik, in which nothing unclean can enter. As it is said,

THE NORTHMEN.

"'Tis Breidablik called,
Where Baldur the Fair
Hath built him a bower,
In that land where I know
The least lothliness lieth."

Njörd. "‘The third god,’ continued Har, ‘is Njörd, who dwells in the heavenly region called Noátún. He rules over the winds, and checks the fury of the sea and fire, and is therefore invoked by seafarers and fishermen. He is so wealthy that he can give possessions and treasures to those who call on him for them. Yet Njörd is not of the lineage of the Æsir, for he was born and bred in Vanaheim. But the Vanir gave him as hostage to the Æsir, receiving from them in his stead Hœnir. By this means was peace reestablished between the Æsir and Vanir. Njörd took to wife Skadi, the daughter of the giant Thjassi. She preferred dwelling in the abode formerly belonging to her father, which is situated among rocky mountains, in the region called Thrymheim, but Njörd loved to reside near the sea. They at last agreed that they should pass together nine nights in Thrymheim, and then three in Noátún. One day, when Njörd came back from the mountains to Noátún, he thus sang:

"Of mountains I’m weary,
Not long was I there,
Not more than nine nights;
But the howl of the wolf
Methought sounded ill
To the song of the swan-bird."

"‘To which Skadi sang in reply:

"Ne’er can I sleep
In my couch on the strand,
For the screams of the sea-fowl
The mew as he comes
Every morn from the main
Is sure to awake me."

"‘Skadi then returned to the rocky mountains, and abode in Thrymheim. There, fastening on her snow-skates and taking her bow, she passes her time in the chase of savage beasts, and is called the Ondur goddess, or Ondurdís. * * *

"‘Njörd had afterwards, at his residence at Noátún, two children, a son named Frey, and a daughter called Freyja, both of them beauteous and mighty. Frey is one of the most celebrated of the gods. He presides over rain and sunshine, and all the fruits of the earth, and should be invoked in order to obtain good harvests, and also for peace. He, moreover, dispenses wealth among men. Freyja is the most pro-

pitious of the goddesses; her abode in heaven is called *Fólkvangr*. To whatever field of battle she rides, she asserts her right to one half of the slain, the other half belonging to Odin. * * *

“ ‘There is Tyr, who is the most daring and intrepid of all the gods. Tyr is he who dispenses valor in war, hence warriors do well to invoke him. It has become proverbial to say of a man who surpasses all others in valor that he is *Tyr-strong*, or valiant as Tyr. A man noted for his wisdom is also said to be “wise as Tyr.” Let me give thee a proof of his intrepidity. When the *Æsir* were trying to persuade the wolf, Fenrir, to let himself be bound up with the chain, Gleipnir, he, fearing that they would never afterwards unloose him, only consented on the condition that while they were chaining him he should keep Tyr’s right hand between his jaws. Tyr did not hesitate to put his hand in the monster’s mouth, but when Fenrir perceived that the *Æsir* had no intention to unchain him, he bit the hand off at that point, which has ever since been called the wolf’s joint (*úlfridr*). From that time Tyr has had but one hand. He is not regarded as a peacemaker among men.’

Tyr.

“ ‘There is another god,’ continued Har, ‘named Bragi, who is celebrated for his wisdom, and more especially for his eloquence and correct forms of speech. He is not only eminently skilled in poetry, but the art itself is called from his name *Bragr*, which epithet is also applied to denote a distinguished poet or poetess. His wife is named Iduna. She keeps in a box the apples which the gods, when they feel old age approaching, have only to taste of to become young again. It is in this manner that they will be kept in renovated youth until Ragnarök. * * *

Bragi.

“ ‘One of the gods is Heimdall, called also the White God. He is the son of nine virgins, who were sisters, and is a very sacred and powerful deity. He also bears the appellation of the Gold-toothed, on account of his teeth being of pure gold, and also that of Hallinskithi. His horse is called Gulltopp, and he dwells in Himinbjörg at the end of Bifröst. He is the warder of the gods, and is therefore placed on the borders of heaven, to prevent the giants from forcing their way over the bridge. He requires less sleep than a bird, and sees by night, as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on a sheep’s back. He has a horn called the Gjallarhorn, which is heard throughout the universe. * * *

Heimdall.

“ ‘Among the *Æsir*,’ continued Har, ‘we also reckon Hödur, who is blind, but extremely strong. Both gods and men would be very glad if they never had occasion to pronounce his name, for they will long have cause to remember the deed perpetrated by his hand. .

Hödur.

Vidar. “‘Another god is Vidar, surnamed the Silent, who wears very thick shoes. He is almost as strong as Thor himself, and the gods place great reliance on him in all critical conjunctures.

Vali. “‘Vali, another god, is the son of Odin and Rinda; he is bold in war, and an excellent archer.

Ullur. “‘Another is called Ullur, who is the son of Sif, and step-son of Thor. He is so well skilled in the use of the bow, and can go so fast on his snow-skates, that in these arts no one can contend with him. He is also very handsome in his person, and possesses every quality of a warrior, wherefore it is befitting to invoke him in single combats.

Forseti. “‘The name of another god is Forseti, who is the son of Baldur and Nanna, the daughter of Nef. He possesses the heavenly mansion called Glitnir, and all disputants at law who bring their cases before him go away perfectly reconciled. * * *

Loki. “‘There is another deity,’ continued Har, ‘reckoned in the number of the Æsir, whom some call the calumniator of the gods, the contriver of all fraud and mischief, and the disgrace of gods and men. His name is Loki or Loptur. He is the son of the giant Farbauti. * * * Loki is handsome and well made, but of a very fickle mood, and most evil disposition. He surpasses all beings in those arts called Cunning and Perfidy. Many a time has he exposed the gods to very great perils, and often extricated them again by his artifices. * * *

**Loki's
Three
Children.** “‘Loki,’ continued Har, ‘has likewise had three children by Angurbodi, a giantess of Jötunheim. The first is the wolf Fenrir; the second Jörmungand, the Midgard Serpent; the third Hela (Death). The gods were not long ignorant that these monsters continued to be bred up in Jötunheim, and, having had recourse to divination, became aware of all the evils they would have to suffer from them; their being sprung from such a mother was a bad presage, and from such a sire, one still worse. All-father therefore deemed it advisable to send one of the gods to bring them to him. When they came he threw the serpent into that deep ocean by which the earth is engirdled. But the monster has grown to such an enormous size that, holding his tail in his mouth, he encircles the whole earth. Hela he cast into Niflheim, and gave her power over nine worlds (regions), into which she distributes those who are sent to her, that is to say, all who die through sickness or old age. Here she possesses a habitation protected by exceedingly high walls and strongly barred gates. Her hall is called Elvidnir; Hunger is her table; Starvation, her knife; Delay, her man; Slowness, her maid; Precipice, her threshold; Care, her bed; and Burning Anguish forms the hangings of her apartments. The one half of her body is livid, the other half the color of human flesh. She may therefore easily be recognized; the more so, as she has a dreadfully stern and grim countenance.

“ ‘The wolf Fenrir was bred up among the gods; but Tyr alone had the daring to go and feed him. Nevertheless, when the gods perceived that he every day increased prodigiously in size, and that the oracles warned them that he would one day become fatal to them, they determined to make a very strong iron fetter for him, which they called Læding. Taking this fetter to the wolf, they bade him try his strength on it. Fenrir, perceiving that the enterprise would not be very difficult for him, let them do what they pleased, and then, by great muscular exertion, burst the chain, and set himself at liberty. The gods, having seen this, made another fetter, half as strong again as the former, which they called Drómi, and prevailed on the wolf to put it on, assuring him that, by breaking this, he would give an undeniable proof of his vigor.

“ ‘The wolf saw well enough that it would not be so easy to break this fetter, but finding at the same time that his strength had increased since he broke Læding, and thinking that he could never become famous without running some risk, voluntarily submitted to be chained. When the gods told him that they had finished their task, Fenrir shook himself violently, stretched his limbs, rolled on the ground, and at last burst his chains, which flew in pieces all around him. He thus freed himself from Drómi, which gave rise to the proverb “*at leysa or lædingi eda at drepa or dróma*” (to get loose out of Læding, or to dash out of Drómi), when anything is to be accomplished by strong efforts.

“ ‘After this, the gods despaired of ever being able to bind the wolf; wherefore All-father sent Skirnir, the messenger of Frey, into the country of the Dark Elves (Svartálfaheim) to engage certain dwarfs to make the fetter called Gleipnir. It was fashioned out of six things, to wit: The noise made by the footfall of a cat; the beards of women; the roots of stones; the sinews of bears; the breath of fish, and the spittle of birds. Though thou mayest not have heard of these things before, thou mayest easily convince thyself that we have not been telling thee lies. Thou must have seen that women have no beards; that cats make no noise when they run, and that there are no roots under stones. Now I know what has been told thee to be equally true, although there may be some things thou art not able to furnish a proof of.’

“ ‘I believe what thou hast told me to be true,’ replied Gangler, ‘for what thou hast adduced in corroboration of thy statement is conceivable. But how was the fetter smithied?’

“ ‘This I can tell thee,’ replied Har, ‘that the fetter was as smooth and soft as a silken string, and yet, as thou wilt presently hear, of very great strength. When it was brought to the gods they were profuse

in their thanks to the messenger for the trouble he had given himself; and taking the wolf with them to the island called Lyngvi, in the Lake Amsvartnir, they showed him the cord, and expressed their wish that he would try to break it, assuring him at the same time that it was somewhat stronger than its thinness would warrant a person in supposing it to be. They took it themselves, one after another, in their hands, and after attempting in vain to break it, said, "Thou alone, Fenrir, art able to accomplish such a feat."

"“Methinks,” replied the wolf, “that I shall acquire no fame in breaking such a slender cord; but if any artifice has been employed in making it, slender though it seems, it shall never come on my feet.”

"“The gods assured him that he would easily break a limber silken cord, since he had already burst asunder iron fetters of the most solid construction. “But if thou shouldst not succeed in breaking it,” they added, “thou wilt show that thou art too weak to cause the gods any fear, and we will not hesitate to set thee at liberty without delay.”

"“I fear me much,” replied the wolf, “that if ye once bind me so fast that I shall be unable to free myself by my own efforts, ye will be in no haste to unloose me. Loath am I, therefore, to have this cord wound round me; but in order that ye may not doubt my courage, I will consent, provided one of you put his hand into my mouth as a pledge that ye intend me no deceit.”

"“The gods wistfully looked at each other, and found that they had only the choice of two evils, until Tyr stepped forward and intrepidly put his right hand between the monster’s jaws. Hereupon the gods, having tied up the wolf, he forcibly stretched himself, as he had formerly done, and used all his might to disengage himself, but the more efforts he made, the tighter became the cord, until all the gods, except Tyr, who lost his hand, burst into laughter at the sight.

"“When the gods saw that the wolf was effectually bound, they took the chain called Gelgja, which was fixed to the fetter, and drew it through the middle of a large rock named Gjöll, which they sank very deep into the earth; afterwards, to make it still more secure, they fastened the end of the cord to a massive stone called Thviti, which they sank still deeper. The wolf made in vain the most violent efforts to break loose, and, opening his tremendous jaws, endeavored to bite them. The gods, seeing this, thrust a sword into his mouth, which pierced his under jaw up to the hilt, so that the point touched the palate. He then began to howl horribly, and since that time the foam flows continually from his mouth in such abundance that it forms the river called Von. There will he remain until Ragnarök.”

There are also goddesses in the Valhalla, of whom the Edda mentions Frigga, Saga, and many others of more or less prominence. The

Scandinavians had very simple religious ceremonies. Their worship was at first held in the open air, like that of the followers of Zoroaster; but in later times they built temples, some of which were very splendid. The Scandinavians had three great festivals during the year. The first was held at the winter solstice, on the longest night of the year, called the Mother Night, believed to be the one which produced the rest. This great feast was called *Yul*, from which is derived the English *Yule*, the old name for Christmas, which festival took its place when the Scandinavians became Christians. The festival of *Yul* was in honor of the sun, and was held with sacrifices, feasting and great mirth. The second Scandinavian festival took place in the spring, in honor of the earth, to supplicate fruitful crops. The third festival was likewise held in the spring, and was in honor of Odin. The sacrifices were of fruits, afterwards of animals, and in later times occasionally of human beings.

Festivals.

The Scandinavians believed in divine interposition and in a fixed destiny, but especially in themselves and in their own force and courage. Some of them laughed at the gods; some challenged them to fight with them, believing only in their own might and main. One warrior calls for Odin, as a foeman worthy of his steel, and it was regarded as lawful to fight the gods. The quicken-tree, or mountain-ash, was believed to have great virtues, because it afforded aid to Thor on one occasion.

The
Scandi-
navians
and Their
Gods.

The Northern nations had their sooth-sayers, as well as their priests. They likewise believed that the dead could be made to speak by the power of Runes. These Runes were called *Galder*; and another kind of magic, principally practised by women, was called *Seid*. These wise women were believed to be able to raise and allay storms, and to harden the body so that it could not be cut by the sword. Some charms could give preternatural strength; others the power to cross the sea without a ship, to create and destroy love, to assume different forms, to become invisible, to give the evil eye. Garments could be charmed to protect or destroy the person wearing them. A horse's head, set on a stake, with certain imprecations, was the cause of terrible mischief to an enemy.

Sooth-
sayers
and
Magicians

Very few remains of temples have been found in Scandinavia; but the most important remains of the religions of Odin and Thor are found in the usages and languages of the descendants of the worshipers of those famous gods. These descendants of the Northmen—in Norway, Sweden and Denmark, in England and Normandy—as well as their Teutonic kinsmen in Germany and Holland, all retain recollections of the principal deities of the Scandinavian mythology, in the names of Tuesday, Wednesday, Thursday, Friday and Saturday.

Remains
of Scandi-
navian
Religion.

The sleep of the English-speaking people is still tormented by Mara, the night-mare; and Old Nick is said to be descended from Nokke, the Evil One.

Scandi-
navian
Sacrifices.

The ancient Scandinavians held solemn sacrifices at the great temple of Upsala, in Sweden, every ninth year. The king and all the leading citizens were required to be present and bring offerings. Multitudes assembled on these occasions, and no one was excluded, except for some base or cowardly action. Nine human beings, usually slaves or captives, were sacrificed; but even a king was made a victim in times of great calamity. Earl Hakon, of Norway, offered his son in sacrifice to obtain a victory over some pirates. The bodies were buried in groves, which were thereafter considered sacred. Odin's Grove, near the temple of Upsala, was regarded as sacred in every twig and leaf.

Scandi-
navian
Conversion to
Christianity.

Though such Scandinavian tribes as the Goths had been converted to Christianity through the exertions of their celebrated bishop, Ulfilas, who was born A. D. 318 and consecrated a bishop A. D. 348, the great bulk of the Scandinavian nation in its own home in the North still held fast to the worship of Odin and Thor and the other deities of the Scandinavian pantheon, until about the year A. D. 1000, when the Northmen began to accept Christianity.

Gradual
Conversion.

The process of conversion was in progress for several centuries, during which there were several relapses into paganism; so that no exact time can be fixed for the conversion of any Scandinavian nation, much less for that of the various branches of the Scandinavian stock separately inhabiting Denmark, Norway and Sweden, and colonized in Iceland and Greenland, in Normandy and England.

St.
Ansgar,
"the
Apostle
of the
North."

A Christian mission was established in Denmark in A. D. 822, and the Danish king was baptized; but the overthrow of this Christian monarch restricted the missionary labors. In A. D. 829 an effort at conversion was made in Sweden, by St. Ansgar, "the Apostle of the North," who remained in that country a year and a-half; but the mission there was soon overthrown. St. Ansgar then established schools at Hamburg, in Northern Germany, where he educated Danish and Swedish boys to preach the religion of Christ to their countrymen in their own language. But the Normans laid waste this city in A. D. 847, as already noticed, and destroyed the Christian schools and churches.

Partial
Conversion of
Sweden.

About the year A. D. 850 a new effort at conversion was made in Sweden, and the Swedish king submitted the subject to his council, or Diet, composed of two assemblies; and this Diet decided to permit Christianity to be preached and practiced in Sweden, seemingly on the ground that this new god, Christ, might aid the Swedes in their dangers at sea when Odin, Thor and the other Scandinavian gods were unable

to afford them the required assistance. Thus, according to the independent character of these Northmen, Christianity was neither allowed to be imposed upon the Swedes by their own king against their will, nor to be excluded from the use of those who chose to adopt it. The new religion took its chances with the old Scandinavian system, and many of the Danes and Normans believed in worshiping both Odin and Jesus at the same time.

Harald Bluetooth, King of Denmark, in the last half of the tenth century, favored the diffusion of Christianity, and was himself baptized with his wife and son; at first believing that the Christian God was more powerful than the old heathen Scandinavian gods; but finally reaching the conclusion that Odin, Thor and the Northern deities were evil spirits. Some of the Danes believed that Christ was a god to be worshiped, but that he was less powerful than Odin or Thor. King Harald Bluetooth's son and successor, Sweyn, the conqueror of England, apostatized to paganism in A. D. 990 and expelled the Christian priests from Denmark. But Sweyn's son and successor, Canute the Great, who began to reign in A. D. 1014, was converted to Christianity in England, and became a zealous friend of that religion. These fierce warriors, however, became rather poor Christians. Adam of Bremen says: "They so abominate tears and lamentations, and all other signs of penitence which we think salubrious, that they will neither weep for their own sins nor at the death of their best friends."

Conversion of Denmark under Harald Bluetooth and Canute the Great.

Thus, in these Northern kingdoms, the Christian religion grew through several centuries, like the leaven gradually infusing itself into the national life. Adam of Bremen, who was an eye-witness, tells us that the Swedes were very susceptible to religious impressions. Says he: "They receive the preachers of the truth with great kindness, if they are modest, wise and able; and our bishops are even allowed to preach in their great public assemblies."

Account by Adam of Bremen.

In the middle of the tenth century an effort was made in Norway by King Hakon the Good to establish Christianity, which he had learned in England. Hakon proposed to the All-Thing, the great national assembly of Norway, that the entire nation should renounce the religion of Odin and Thor, worship God and Christ, observe Sundays as festivals and Fridays as fasts. He was confronted with great opposition, which threatened to break out in a general insurrection; so that the good king had to yield, and even himself to drink a toast to Odin and to indulge in the heathen practice of eating horse-flesh.

Efforts of Hakon the Good, King of Norway.

Succeeding Kings of Norway again introduced Christianity; but their subjects adhered to the worship of Odin and Thor, though they were willing to accept Christian baptism, and only by degrees did they renounce their old worship and their habits of piracy. King Olaf the

Conversion of Norway under Olaf the Saint.

Saint, who ascended the throne of Norway in A. D. 1015, effected the final triumph of Christianity in Norway, but in so cruel a manner that his subjects turned against him; so that he was easily deprived of his kingdom by Canute the Great of Denmark.

Conver-
sion of
Iceland.

In the year A. D. 1000 the All-Thing, or popular assembly of Iceland, adopted Christianity, but with the condition that the Icelanders might likewise retain their old worship and be permitted to eat horse-flesh and to expose their infants. When the All-thing broke up, the assembled multitudes went to the hot baths to be baptized, preferring hot water to cold for this rite.

Remarks
of
Norman
Warriors.

During this period the Scandinavians appear to have lost their faith in their old religion and to have been in a transition state. One Norman warrior declared that he relied more on his own arms and strength than upon Thor. Another asserted: "I would have thee know that I believe neither in idols nor spirits, but only in my own force and courage." Another warrior told King Olaf the Saint of Norway: "I am neither Christian nor Pagan. My companions and I have no other religion than confidence in our own strength and good success."

Slow
Progress
of
Chris-
tianity in
Scandi-
navia.

There is no doubt that for a long time Christianity was very lightly esteemed by these Northern nations. They were willing to be baptized and to accept some of the outward ceremonies and festivals of the Roman Catholic Church, which were considerably made to resemble those of their own religion. Christianity, however, met many of the wants of this noble branch of the human race, and their race instincts were well adapted to promote an equal development of all sides of Christian life.

Chris-
tianity in
Southern
and
Northern
Europe.

The Latin races of Southern Europe received Christianity as a religion of order; the Northern races accepted it as a religion of freedom. These two phases of Christian development in Europe have been clearly defined since the great Reformation in the sixteenth century. In the South of Europe the Roman Catholic Church, by its ingenious organization and its complex arrangement, had introduced culture and discipline into life. In the North of Europe the Protestant Reformation, by appealing to the individual soul, awakened conscience and stimulated to individual and national progress. The Latin nations of Southern Europe accepted Christianity chiefly as a religion of feeling and sentiment; while the Teutonic nations in Northern and Central Europe accepted the same system as a religion of truth and principle.

The
Protest-
ant
Reforma-
tion
Success-
ful among
the
Teutonic
Nations.

Thus, when the Saxon monk, Luther, struck against the ecclesiastical despotism of the Papacy and the Roman hierarchy, he was supported by all the Teutonic nations of Northern and Central Europe—by Northern Germany, by England and Holland, by the three Scandinavian kingdoms of Denmark, Sweden and Norway, and by the republic

of Iceland. Without the Teutonic nations in Germany, England and Scandinavia, there could have been no Protestantism in Europe. England produced the "Morning Star of the Reformation" in the immortal Wycliffe. Germany, the cradle of the Reformation, gave the world the founder of Protestantism in the intrepid Luther. Scandinavia furnished the valiant "Lion of the North," the great Swedish monarch Gustavus Adolphus, who at the head of his Protestant hosts gave the final triumph to the Reformation by dying the death of a hero in the moment of victory, fighting for religious liberty, for freedom of spirit.

The Scandinavian races at this very day, in Denmark, Sweden and Norway, and their Teutonic kinsmen, the Germanic races in North Germany and Holland, in England and her dependencies, and in the United States of America, are almost the only Protestant nations of the world; thus showing that the old instincts still run in the blood and cause these races to seek light, freedom and progress, and not to give way to the luxury of emotion or to the satisfaction of repose, in having every opinion settled for them and every action formally prescribed.

Scandinavian and Other Teutonic Races the Protestant Nations.

SECTION III.—DUCHY OF NORMANDY.

THE nations that successively invaded Southern Europe from the ninth to the eleventh century were originally descended from the same stock; but when they had obtained a settlement in any country by conquest they gradually adopted the arts of the vanquished, thus relinquishing their predatory habits for the more useful pursuits of agriculture. The next horde of invaders would not recognize these degenerate warriors as their countrymen, and inflicted the same calamities upon them that they caused the original inhabitants to suffer. The Saxons in Britain, the Goths and Franks in Gaul, found in the Danes and Normans the avengers of the cruelties which they had previously perpetrated upon the Britons and Gauls. The severe persecution of the Saxons by Charlemagne caused many of their bravest warriors to flee to Scandinavia, where their accounts of the cruelties to which the worshipers of Odin and Thor were subjected aroused their Northern brethren to preparations for vengeance, and in Charlemagne's reign the coasts of France were first visited by Norman pirates.

The Danes and Normans.

Rollo's invasion during the reign of Charles the Simple was the last of their freebooting raids into France; and we have seen that that weak French monarch entered into a treaty with Rollo, ceding to the Norman leader the province of Neustria, and giving him his daughter in marriage, on condition that Rollo would cease his devastations and

Cession of Normandy to Rollo, or Robert I.

acknowledge the suzerainty of the French sovereign. After obtaining possession of his new duchy, thenceforth called *Normandy*, Rollo, or Rolf, assumed the title of ROBERT I., Duke of Normandy, making Rouen his capital, A. D. 912.

The
Celtic
Gauls and
Normans.

The remains of the Celtic Gauls, who had endured cruel oppression from the Franks, readily submitted to the equitable administration of Duke Robert I.; the number of whose subjects was constantly increased by parties of the aboriginal natives, who sought, under a new master, relief from the oppression of their former conquerors.

Brittany,
or
Bretagne,
under the
Duke of
Nor-
mandy.

But the Normans did not succeed so well in gaining the affections of the people of Brittany, or Bretagne, whom Charles the Simple, himself unable to conquer, had transferred to the Norman duke. This province, embracing the North-western part of Gaul, was called *Armorica* by the Romans, and was inhabited by the bravest of the Celtic Gauls, who had successfully resisted most of the invaders who had seized on the rest of Gaul.

Britons
from
England
in
Brittany.

When the Anglo-Saxons had established themselves in Britain, many of the ancient Britons fled to Armorica, with the consent of the ancient inhabitants of that province, who acknowledged them as brethren of the same origin. The new comers settled along the entire northern coast, as far as the territory of the Veneti, now called *Vannes*; and this province thereafter was named *Brittany*, or *Bretagne*. The increase of the population of this extreme western province of France, and the great number of people of the Celtic race and language thus assembled within a small area of territory, preserved them from the irruption of the Roman tongue which had by degrees become prevalent in all other portions of Gaul, under a form more or less corrupt.

Revolt
in
Brittany
Sup-
pressed
by
Robert I.

Remembering the evils that had driven them into exile, the Bretons entertained a bitter antipathy to all foreign domination; and, under all vicissitudes of fortune, they were eager to embrace every opportunity to assert their independence. Under the leadership of their counts, or *Tierns*, as they were called by the Normans, Alan and Berenger, the Bretons made a determined resistance to Duke Robert I. of Normandy, who had great difficulty in subduing them. The conquering duke seems to have used his victory with moderation, and to have been satisfied with receiving homage from the leaders of the revolted Bretons as their feudal lord.

Nor-
mandy
under
Robert I.

The conduct of Duke Robert I. and his successors forms an honorable contrast to that of their contemporaries. Robert I. gave his subjects a charter, provided for the due administration of justice and encouraged emigration into his dominions. The Norman historians describe the tranquillity and security of Normandy during his reign by assuring us that ornaments of gold and silver were exposed unguarded

on the public highways without danger of being carried away by thieves or robbers. In A. D. 927 Robert I. resigned his sovereignty to his son WILLIAM, surnamed LONGUE-EPÉE, "Long-sword," and passed the remaining three years of his life in retirement, undisturbed by public cares and duties.

William
Long-
Sword.

During the first years of the reign of William Long-sword an insurrection of the Bretons and a more formidable rebellion of the Normans broke out, but he suppressed both these risings by his valor and prudence; and, following in his father's footsteps, he applied himself with diligence to the improvement of his dominions. The Danes maintained a friendly intercourse with their kinsmen in Normandy; and when Harald Bluetooth, King of Denmark, was dethroned by his rebellious son Sweyn, he sought refuge at the court of Duke William Long-sword, whose friendship and valor were instrumental in effecting his restoration to the Danish throne.

Breton
and
Norman
Revolts
Sup-
pressed.

Refuge
and Aid
to Harald
Blue-
tooth.

William Long-sword seems to have been fated to afford aid to princes in misfortune. When Hugh the Great, Count of Paris, sought to deprive Louis d' Outremer of the throne of France, William exerted his utmost endeavors in behalf of the legitimate sovereign of France, and was mainly instrumental in securing him on the throne. With like generosity, William espoused the cause of Herbin, Count of Montreuil, who had been expelled from his dominions by his treacherous neighbor, Arnold, Count of Flanders. The Duke of Normandy defeated the usurper in a decisive battle, and refused every reward offered him by the restored nobleman. But this expedition caused William Long-sword's death. Arnold, exasperated at his defeat, determined upon the employment of treachery, as open force had failed. He solicited an interview with William in an island of the Somme, craftily separated the duke from his attendants, and then caused him to be assassinated, A. D. 943.

His Aid
to Other
Princes
in Mis-
fortune.

Treach-
erous
Assassi-
nation of
William
Long-
sword.

The murdered William Long-sword was succeeded as Duke of Normandy by his son RICHARD, a mere boy, surnamed SANS PEUR, "the Fearless"; but the administration of public affairs was undertaken by four Norman nobles, the chief of whom was Bernard, Count of Harcourt, usually called Bernard the Dane. Louis d' Outremer, King of France, who owed his crown to William Long-sword, with base ingratitude, plotted with Hugh the Great, Count of Paris, to deprive William's youthful son and successor of his dominions. For this purpose Louis led a large army into Normandy, under the pretext of avenging the murder of William Long-sword; but after being received at Rouen as a friend, he seized on the person of the youthful Duke Richard the Fearless, and sent him off to Paris under the pretense of having him properly educated.

Richard
the
Fearless.

His
Captivity
in Paris.

His
Escape.

Instigated by the Count of Flanders, Louis d' Outremer designed the assassination of Richard, but the young duke was rescued from the danger by the fidelity of his tutor Osmond. This faithful attendant went to the castle of Laon, where Richard was confined, and, under the pretense of going to feed his horse, conveyed him out of the castle enveloped in a truss of hay. They proceeded to the residence of the Count de Senlis, Richard's maternal uncle, safely reaching their place of refuge.

Bernard
of Har-
court's
Exertions.

In the meantime the gratitude of a prince who had been benefited by William Long-sword was about to be displayed by the restoration of William's son to his dominions. Bernard, Count of Harcourt, had successfully exerted himself to arouse discord between the King of France and the Count of Paris, and had also sent a secret message to Harald Bluetooth, King of Denmark, informing him of the condition of affairs, and entreating him to assist in delivering Normandy from the dominion of the King of France.

Aid of
Harald
Bluetooth
of
Denmark.

King Harald Bluetooth came at the first summons; and the Normans, under the leadership of Bernard of Harcourt, hastened to join him. The King of France was unable to withstand the combined forces in the field, and solicited an interview to arrange terms of peace. While Kings Harald Bluetooth and Louis d' Outremer were discussing the conditions, a Norman who recognized Herbin, Count of Montreuil, in the French king's army, bitterly reproached him for his ingratitude; and when Herbin made a haughty reply, a Dane who was present struck him dead. This was the signal for a general engagement, which began before the Kings of France and Denmark were aware of the occurrence. The battle ended in the total defeat of the French, and King Louis d' Outremer was taken prisoner. The captive monarch was treated with great respect, but was obliged to restore Normandy to young Richard the Fearless, and to pay a heavy ransom for his freedom.

Defeat
and
Captivity
of Louis
d'Outre-
mer of
France.

Alliance
against
Richard
the
Fearless.

Richard the Fearless inherited all the noble qualities of the Norman race, and preserved the security and tranquillity of his dominions, though surrounded by formidable foes. His marriage with the daughter of Hugh the Great, Count of Paris, alarmed King Louis d' Outremer, who accordingly entered into an alliance with King Otho II. of Germany, King Conrad of Burgundy and Count Arnold of Flanders, to overwhelm both the Duke of Normandy and the Count of Paris. But the allies were everywhere unsuccessful. After failing to make any impression on Paris they marched into Normandy, but Richard cut off some of their best troops in an ambuscade, and repulsed them from the walls of Rouen with heavy loss.

On the death of Hugh the Great, Count of Paris, Duke Richard the Fearless was appointed guardian to his minor children, and by his

fidelity in the execution of that office he again aroused the hostility of the King of France. The Normans were everywhere successful, after a long struggle, and Richard finally triumphed over the treachery and the forces of his foes, compelling them to beg for peace. In A. D. 987 Hugh Capet, the son of Count Hugh the Great, with the aid of his former guardian, made himself King of France; so that the Norman duke had a friend on the French throne. Duke Richard the Fearless spent the rest of his reign in profound peace; and at his death, in A. D. 996, the duchy of Normandy was one of the most flourishing states in Europe.

His Relations with the King of France.

Friendship with Hugh Capet.

The next Duke of Normandy was RICHARD THE GOOD, the son of Richard the Fearless. The early portion of his reign was disturbed by a peasant insurrection and by a rebellion of his illegitimate brother, the Count de Hiemes. After subduing the rebels, Richard the Good confined his brother in prison for five years. The brother finally made his escape, when he suddenly appeared in a squalid dress before Richard while hunting, and earnestly besought forgiveness. The duke granted him his pardon and restored all his former possessions.

Richard the Good.

At this period Ethelred the Unready was King of England, and maintained himself against the Danes with great difficulty. In order to obtain a powerful ally, he married Emma, sister to Duke Richard the Good of Normandy; but all the assistance that he could procure failed to repel the formidable invasion of England by Sweyn, King of Denmark. King Ethelred the Unready was obliged to flee from England and to live for some time in exile at the court of his Norman brother-in-law.

His Aid to Ethelred the Unready, of England.

Robert the Pious, King of France, having united with some of the princes bordering on Normandy, Duke Richard the Good found himself unable to resist the allies without aid, and he accordingly solicited the aid of the Danes. The Danes sent a large army to Richard's aid, but the Norman duke soon discovered that his allies were more injurious to his cause than were his enemies. The King of France having agreed on terms of peace, the Danes were so enraged at losing the prospect of plunder that they turned their arms against Brittany and perpetrated the most dreadful outrages in that province; so that Duke Richard the Good was obliged to bribe them to retire by the payment of a large sum of money. The intercourse between Denmark and Normandy seems to have declined thenceforth.

Richard the Good and the Danes.

The character of Duke Richard the Good for honor was so great that Geoffrey, Count of Brittany, with whom the duke had been frequently at war, nominated Richard for regent of that province while he was absent on a pilgrimage. Geoffrey was killed by accident, but Richard acted as a faithful guardian to his children, and when they

Richard's Regency over Brittany.

attained their majority he gave them immediate possession of their father's territories.

Richard
the Good
and
Canute
the Great,
of
Denmark
and
England.

On the death of King Ethelred the Unready, in A. D. 1016, Canute the Great, King of Denmark, Sweyn's son, became King of England; whereupon Ethelred's widow, Emma, and her two children were obliged to take refuge at her brother's court in Normandy. The Norman duke prepared to invade England in his sister's behalf, but his fleet was shattered by a storm, whereupon he concluded peace with Canute the Great and gave him Emma as his wife. The sons of Ethelred the Unready seemed thus to have lost all chance of inheriting the throne of England; but the sons and successors of Canute the Great died several years later without heirs, and Edward the Confessor, one of Ethelred's sons, returned from exile and became King of England.

Richard
III.

Richard the Good died in A. D. 1027, after a long and peaceful reign, leaving behind him two sons, Richard and Robert. RICHARD III. died the next year after his father (A. D. 1028), after a reign of eighteen months, suspected of having been poisoned by his brother Robert, who became his successor on the ducal throne of Normandy, and who is called ROBERT THE DEVIL. The early portion of Robert's reign was disturbed by insurrections, but he subdued the malcontents so completely that he considered it safe for him to go on a pilgrimage to Palestine. His health was thoroughly undermined by the climate of Asia, so that he was obliged to complete his journey in a litter. Another Norman pilgrim, returning from Jerusalem, met Robert, who was carried by four Saracens, and asked the duke what account he should give of him on his return. Robert replied: "Tell my friends that you saw me borne into Paradise by four devils." The invalid duke died on his return at Nice, in Bithynia, without any legitimate heir.

Robert
the Devil.

William
II.

Before starting for the Holy Land, Duke Robert the Devil had nominated his illegitimate son William as his successor on the ducal throne of Normandy, and this choice was ratified by the Norman states; but when Robert's death became known in Europe, several of the ducal family sought to have William set aside. The states of Normandy, however, resolutely adhered to their former decision; and WILLIAM II. triumphed over all his competitors, after a series of struggles.

Norman
Conquest
of
England.

These wars proved the source of William's future prosperity, as they supplied him with an army inured to battles and inspirited by repeated success, and with this army he was enabled to profit by the opportunities which fortune presented to him. Edward the Confessor, King of England, became disgusted with his Anglo-Saxon subjects and abandoned himself to his Norman favorites. He was especially disgusted with the family of the famous Earl Godwin, who would have succeeded to the English throne, as Edward had no direct heirs; but Edward be-

queathed the English crown to Duke William II. of Normandy. Upon Edward's death, in A. D. 1066, Earl Godwin's son, Harold, made himself King of England; but the Norman duke invaded England with the flower of his chivalry, defeated and killed Harold in the decisive battle of Hastings, and thus conquered England and became its king, with the title of William the Conqueror. Thenceforth the history of Normandy is so intimately connected with that of England and France that it is no longer necessary to treat of it separately.

In A. D. 1016—fifty years before the Norman conquest of England—some adventurers from Normandy laid the foundation of a new kingdom in Italy. Forty Norman gentlemen, while returning from a pilgrimage to Jerusalem, saved the city of Salerno, which was about to be seized by the Saracens, and would not accept any of the rewards which were offered to them by the gratitude of the inhabitants. The fame of this exploit spread through Italy, and induced several Italian princes to take into their pay troops of Norman adventurers, who were always willing to sell their services. They had been so useful to the Duke of Naples in his struggle with the Prince of Capua that he conferred upon them considerable territory located between the two cities, where they founded the city of Aversa in A. D. 1029.

Norman
Adven-
turers in
Southern
Italy.

This establishment attracted other Norman adventurers to Southern Italy. Three sons of Tancred of Hauteville, a gentleman from Normandy—one of whom was William Fier-a-bras, or Bras-de-fer, "Iron-arm"—laid the foundation of a new principality for their family, A. D. 1046. They wrested Apulia from the Catapan, a magistrate acting under the authority of the Eastern Emperor, after which they shared the conquest with the other officers. William Iron-arm was chosen Count of Apulia by his soldiers; and was succeeded by his brothers, Drogon and Humphrey, who, being subsequently joined by their younger brother, Robert Guiscard, soon became formidable to the Italians.

Norman
Con-
quests in
Southern
Italy.

Pope Leo IX., fearing that these Norman adventurers would not respect the property of the Church any more than they did that of the laity, formed an alliance against them, having previously excommunicated them. These Normans, scarcely numbering three thousand, sent the Pope a most respectful message, promising to do homage to him for their fiefs; but Leo IX. refused their offer, whereupon they cut his army to pieces and took him prisoner. They did not, however, do the Pope any injury, but prostrated themselves before him, and after he had given them absolution they gave him his liberty.

Pope
Leo IX.
and the
Normans.

What these Normans had offered to Pope Leo IX. was accepted by the next Pope, Nicholas II. In A. D. 1060 Robert Guiscard took the oath of fealty to this Pope, after receiving from him the investiture of

Robert
Guis-
card's
Con-
quests in
Southern
Italy.

all the conquests which he had acquired in Apulia and Calabria, and all that he might afterwards gain in those provinces or in Sicily. These Norman adventurers attacked the forces of the Eastern Empire in Southern Italy and the Saracens in Sicily with equal vigor and success. Victory followed victory in such rapid succession that they at length obtained actual possession of the territories to which the Pope had given them empty titles. Thus powerful vassals were attached to the Head of the Church, valuable feudal rights were acquired, and new means of aggrandizement were obtained.

Roger Guiscard's Conquest of Sicily.

Sicily was conquered by Count Roger, Robert Guiscard's brother, who, with a small Norman force, routed vast numbers of Saracens, thus completing the subjugation of the island after thirty years of war. Robert Guiscard, who was the greatest soldier of his time, by extending his conquest throughout Southern Italy, put an end to the dominion of the Eastern, or Byzantine, Emperors in Italy. He afterwards led a large army, officered by Norman knights, into the other territories of the Eastern Empire; crossing the Adriatic and capturing Durazzo, after a seven months' siege, and after a desperate battle, in which his Normans fought with the Norman soldiers in the army of the Eastern Emperor; after which he marched eastward and threatened Constantinople, but was recalled by Pope Gregory VII. (Hildebrand) to defend the Head of the Church against his inveterate enemy, Henry IV., King of Germany and Emperor of the West.

Robert Guiscard's Victories over the Forces of the Eastern Empire.

Kingdom of Naples and Sicily.

Roger II., the son of Roger I., Robert Guiscard's brother, ruled over the Norman territories in Italy and Sicily, and founded the Kingdom of Naples and Sicily; but the Norman dynasty in Southern Italy became extinct in A. D. 1194, with the death of William III.

Diffusion of the Norman Race.

Thus we see that the Norman race became scattered over great portions of Europe—in France, in the British Isles, in Southern Italy, and on the eastern coast of the Adriatic, stamping their impress wherever they permanently located.

DUKES OF NORMANDY.

A. D. 912	Rollo, Rolf, or Robert I.	A. D. 1106	Henry I. } Kings of Eng-
927	William Long-sword.	1135	Stephen. } land.
943	Richard the Fearless.	1144	Matilda and Geoffrey Plantagenet.
996	Richard the Good.	1151	Henry II. } Kings of
1027	Richard III.	1189	Richard the Lion-hearted. } England.
1028	Robert the Devil.	1199	Arthur, and John of Eng-
1035	William II. (the conqueror of England).	1204	land. Normandy annexed to the crown of France.
1087	Robert II.		

SECTION IV.—DANES AND NORMANS IN ENGLAND.

WE have seen that in the year A. D. 827, the seven kingdoms of the Anglo-Saxon Heptarchy in Britain—Wessex, Essex, Sussex, Kent, East Anglia, Mercia and Northumberland—were united into one great kingdom under EGBERT, King of Wessex, who thus became the founder of the Kingdom of Angleland, or England. Egbert was a sovereign of great natural abilities, and had been educated at Charlemagne's court. He was the ancestor of all the sovereigns who have since swayed the scepter of the English realm.

Kingdom
of
England
Founded
by
Egbert,
A. D.
827.

It was now almost four centuries since the Anglo-Saxons first settled in Britain. They had begun to value the arts of peace, and hoped that under the government of one sovereign they might enjoy tranquillity and peace; but this fond hope was soon doomed to disappointment. As their savage ancestors in the middle of the fifth century had robbed the more civilized Britons of their homes and their country, so in the ninth century the Anglo-Saxons in Britain were themselves subjected to the ravages of the freebooting Danes, as the Northmen from the peninsula and islands of Denmark were called. The barren peninsulas of Scandinavia were too poor to support so numerous and adventurous a race, to whom the stormy sea was more attractive than the land, while beyond that sea lay fertile countries and cities stored with wealth. These Danes, or Northmen—like the Saxon pirates four centuries before—found the broad estuaries of Britain especially attractive.

England
Ravaged
by the
Danes.

In all the maritime regions of Western Europe the churches resounded daily with the following doleful addition to the litany: "From the fury of the Northmen, good Lord, deliver us!" In England, as in Continental Europe, the progress of these Scandinavian marauders was marked by the smoke of burning villages; and the helpless Saxons fled in dismay wherever the standard of the black raven appeared. Neither rich nor poor were spared; but the churches were the special objects of violence, because their vaults contained gold, silver and other treasures.

Their
Destructive
Raids

It was in A. D. 832—five years after Egbert had become over-lord of all England—that the heathen Danes began their raids upon that country. During his reign the savage freebooters contented themselves with raids upon the English coast during the summer of each year, retiring to their light vessels with their booty for the winter, and sailing back to their strongholds on the shores of the Baltic and North Seas. King Egbert, the founder of the English monarchy, died in A. D. 838, after a reign of eleven years, and at a time when his strong

Their
First In-
cursions.

Egbert's
Death,
A. D.
938.

hand was most needed to defend his kingdom against the devastations of the Danish corsairs.

Ethel-
wolf,
A. D.
938-957.

Egbert's son and successor, **ETHELWOLF**, was a weak and inefficient monarch, who began his reign by bestowing the three south-eastern provinces—Essex, Kent and Sussex—upon his eldest son, Athelstan, and soon afterward departed with his youngest and favorite son, Alfred, on a pilgrimage to Rome. In utter disregard of the miseries of his subjects, the imbecile king passed a year in prayers and offerings at the various holy places, while the Danes became more formidable than during his father's reign.

His
Pilgrim-
age to
Rome.

Renewed
Danish
Inroads.

Landing from their little vessels and scattering themselves over the country in small bands, the intrepid pirates made spoil of everything that came in their way—goods, cattle and people. If opposed by a superior force, the daring freebooters fled to their boats, sailed away and invaded some distant quarter, where they were not expected. Thus all England was kept in constant alarm, and the people of one part of the realm did not dare to go to the aid of another portion, for fear that their own families and possessions would be exposed to the fury of the daring marauders.

Ethel-
bald's
Revolt.

In the meantime Athelstan died, and his brother Ethelbald joined a party of nobles who desired to dethrone his father. Had not King Ethelwolf consented to a division of the kingdom by relinquishing the western and more peaceful portion to his son, civil war might have been added to the horrors from which the unhappy country was suffering.

Ethel-
wolf's
Marriage
with
Judith.

Prince
Alfred.

While returning through France, King Ethelwolf married the princess Judith, daughter of King Charles the Bald of France. Her only importance in English history is her influence over her little step-son Alfred, whose bright youthful mind she stimulated by the reading of a book of Saxon poetry which she numbered among her treasures. Like the young Saxons in general, Alfred had been brought up in such ignorance that he had not been taught to read, and he was twelve years old when his step-mother showed him and his brothers the book of Saxon poetry. This book was beautifully written and ornamented, and his step-mother told Alfred and his brothers that she would give it to the one who would soonest learn to read it.

His
Fondness
for
Books.

Alfred applied himself with so much diligence and zeal that in a short time he was able to read the book to his step-mother, who gave it to him as his reward. Thenceforth he took the greatest delight in study, but he had two great difficulties to encounter. There were very few books to be had, and there were very few people who were able to teach him anything. But, in spite of all these obstacles, he soon became one of the most learned men of his time; and his perseverance procured incalculable benefits to himself and to his countrymen.

On the death of King Ethelwolf, in A. D. 857, after a reign of nineteen years, his third son, **ETHELBERT**, succeeded to his father's throne; and he and his brother **ETHELBALD** reigned jointly until Ethelwolf's death, in A. D. 860, when Ethelbert became sole King of England. Upon Ethelbert's death, six years later (A. D. 866), a still younger brother, **ETHELRED I.**, became his successor. The Danes continued their piratical incursions with ever-increasing assurance. In one of their raids they captured Edmund, the tributary King of East Anglia, offering to him the alternative of death or apostasy. If he became a pagan and turned to the worship of Odin and Thor, he might continue to hold his kingdom, as their vassal. But he scorned this insulting proposition, and was bound to a tree and made a target for their arrows, until they became weary of their brutal sport, when they finally beheaded him. He was honored as a saint and a martyr, and his martyrdom is commemorated in the name of the place of its occurrence—Bury St. Edmunds.

Ethelbert and Ethelbald, A. D. 857-860.

Ethelbert alone, A. D. 860-866.

Ethelred I., A. D. 866-871.

Edmund of East Anglia and the Danes.

King Ethelred I. lost his life in battle with the Danes, at Nottingham, A. D. 871, and was succeeded by his youngest brother, Alfred, who was thus called from his favorite studies to the toils and heavy responsibilities of royalty. Thus began the reign of **ALFRED THE GREAT**, the best sovereign that ever wore the English crown, the real founder of the English monarchy.

Alfred the Great, A. D. 871-901.

Alfred was twenty-two years of age when he ascended the throne of England. For eight years he warred bravely, and often successfully, against the heathen Danes, who had seized Wilton and were in possession of the entire country north of the Thames, having subdued Mercia, Northumberland and East Anglia, after their victory at Nottingham, where King Ethelred I. was killed. The Mercians were hostile to Alfred, and no dependence could be placed upon the provinces of the kingdom. The cultivation of the lands was neglected, through fear of constant Danish incursions; and all the churches and monasteries were burned to the ground.

Alfred and the Danes.

Soon after his accession to the throne, Alfred marched against the daring invaders of his kingdom with but a few troops, but was defeated in a desperate battle. This misfortune did not abate Alfred's diligence, and he was in a short time enabled to hazard another engagement; but the Danes so dreaded his courage and activity that they proposed terms of peace, which he considered advisable to accept. By this treaty the invaders agreed to retire from the kingdom, but they violated their engagement by simply removing from place to place, burning and destroying wherever they went.

Alfred's Defeat.

Another Battle.

Danish Treachery.

As the Danes were thus disregardful of treaties, and as their numbers were constantly increased by fresh arrivals of their countrymen

Alfred's
Perilous
Situation.

His
Retirement and
Disguise.

Alfred's
Solitary
Retreat in
Somersetshire.

Alfred
and the
Herdsman's
Wife.

from Denmark, Alfred's situation became extremely precarious, and some of his subjects sought safety by fleeing to Wales or to Continental Europe. Alfred vainly endeavored to remind the refugees of their duty to their country and their king, but his remonstrances were so ineffectual that he was obliged to provide for his own safety. He therefore relinquished the ensigns of royalty, dismissed his servants, dressed himself as a peasant, and lived for some time in the house of a herdsman, who had been intrusted with the care of his cattle.

In this manner did the great and good Alfred become a fugitive among his Anglo-Saxon subjects; but he still resolved to remain in his kingdom, watching for the slightest opportunity to strike an effective blow for its deliverance from the devastations of its heathen invaders. In his solitary retreat in Somersetshire, at the confluence of the rivers Parret and Thone, he amused himself with music and supported his humble lot with the hopes of better fortune. The wife of the herdsman by whom he was sheltered was ignorant of the true rank of her guest. Being called away one day the good woman set him to watch some cakes that were left baking over the fire; but Alfred was so intent on mending his bow that he let the cakes burn, and received a violent scolding from the angry woman when she returned. Concerning this story there are two old Latin verses that quaintly express the good woman's sharp reproof:

*"Urere quos cernis panes gyrare moraris,
Quum nimium gaudes hos manducare calentes."*

Translated into English these verses are as follows:

"There don't you see the cakes on fire?
Then wherefore turn them not?
You are glad enough to eat them
When they are piping hot."

Alfred's
Quiet
Attacks
on the
Danes in
Somersetshire.

The Danes grew careless as they met with no opposition, and Alfred was enabled to collect a small force from a chosen band of followers who had remained faithful to their king. With this band he took shelter in the forests and marshes of Somersetshire, and fortified himself on an island of firm ground in the midst of a bog. There hidden from the invaders, he was often enabled to surprise them by a night attack. Thus the drooping spirits of his Anglo-Saxon subjects were revived, and the little island court was well provided with the means of subsistence by forage.

Illustration
of His
Benevolence.

The life of Alfred the Great was full of the most interesting incidents. Among the many anecdotes related about him is one told by the old English historians, affording a striking illustration of his benevolence, and being evidence of the privations which he, along with

his trusty adherents, suffered during their seclusion in Somersetshire. One day during the winter, which happened to be unusually rigorous, he had sent all his attendants out to endeavor to procure fish or some kind of provisions. This enterprise was considered so difficult that the king and queen only were excused from the employment. When they had gone, the king, according to his custom, whenever he had an opportunity, took a book and commenced reading, while his queen, Elswitha, was employed in her domestic affairs.

Before the king and queen had been thus engaged for any length of time, a poor pilgrim who was accidentally passing that way knocked at the door and begged for something to eat. The kind-hearted king called Elswitha and requested her to give the poor man part of what provision there was in the fort. The queen, finding only one loaf of bread, brought it to Alfred, to show how scant was their store, also representing the distress under which the family would labor should they return unsuccessful from their foraging.

Alfred
and the
Poor
Pilgrim.

The humane king was not to be thus deterred from his charitable purpose, but rather rejoiced inwardly at this test of his benevolence, and cheerfully gave the poor Christian one-half of the loaf; consoling the queen with the religious reflection that "He who could feed five thousand with five loaves and two fishes, could make, if it so pleased him, that half of the loaf suffice for more than their necessities." When the pilgrim had departed, Alfred returned to his reading, and felt that inward satisfaction which most certainly follows a benevolent action. Nor was his charitable deed long unrewarded, as his companions returned with a quantity of provisions so great that they were not subjected to any similar inconveniences during their seclusion.

Alfred's
Kindness.

In the meantime Ubba, the chief of the Danish leaders, spread consternation and dismay over the entire kingdom, and now carried terror through Wales unopposed. The only time when he encountered resistance was while returning from the castle of Kenworth, into which the Earl of Devonshire had retired with a small military force. This brave soldier discovered that it was impossible for him to endure a siege, and was aware of the danger of surrendering to a perfidious foe; so he determined, by one desperate effort, to sally out and force his way through the besieging Danes, sword in hand. This proposal was embraced by all his followers; and the Danes, secure in their numbers and in their contempt for their enemies, were routed with terrific slaughter, and Ubba, their general, was slain.

Defeat
of the
Danes by
the Earl
of
Devon-
shire.

This great victory again restored courage to the dispirited Saxons, and Alfred took advantage of their favorable disposition and prepared to animate them to a vigorous exertion of their superiority. He accordingly soon apprized them of the place of his seclusion, and in-

Alfred's
Move-
ments.

structed them to be prepared to move against the foe at a moment's warning. But none were found who would endeavor to give information concerning the number and position of the enemy. Not knowing, therefore, in whom he could confide, he undertook the perilous task himself.

Alfred
as a
Harper
in the
Danish
Camp.

Availing himself of a talent which he had cultivated in times of peace, Alfred disguised himself as a harper and boldly entered the Danish camp near Ethandune, where he tried all his musical arts to please. His songs and jokes so delighted the Danish soldiers that they introduced him to the tent of Guthrum, their leader, who entertained him royally for several days. Alfred had every opportunity there to learn the character and intentions of the Danes. He found them lazy and negligent, despising the English and fearing no attack. Having obtained the information he desired, he returned to his retreat, detached proper emissaries among his subjects, and ordered them to meet him in the forest of Selwood, which summons they gladly obeyed.

His
Great
Victory
over the
Danes.

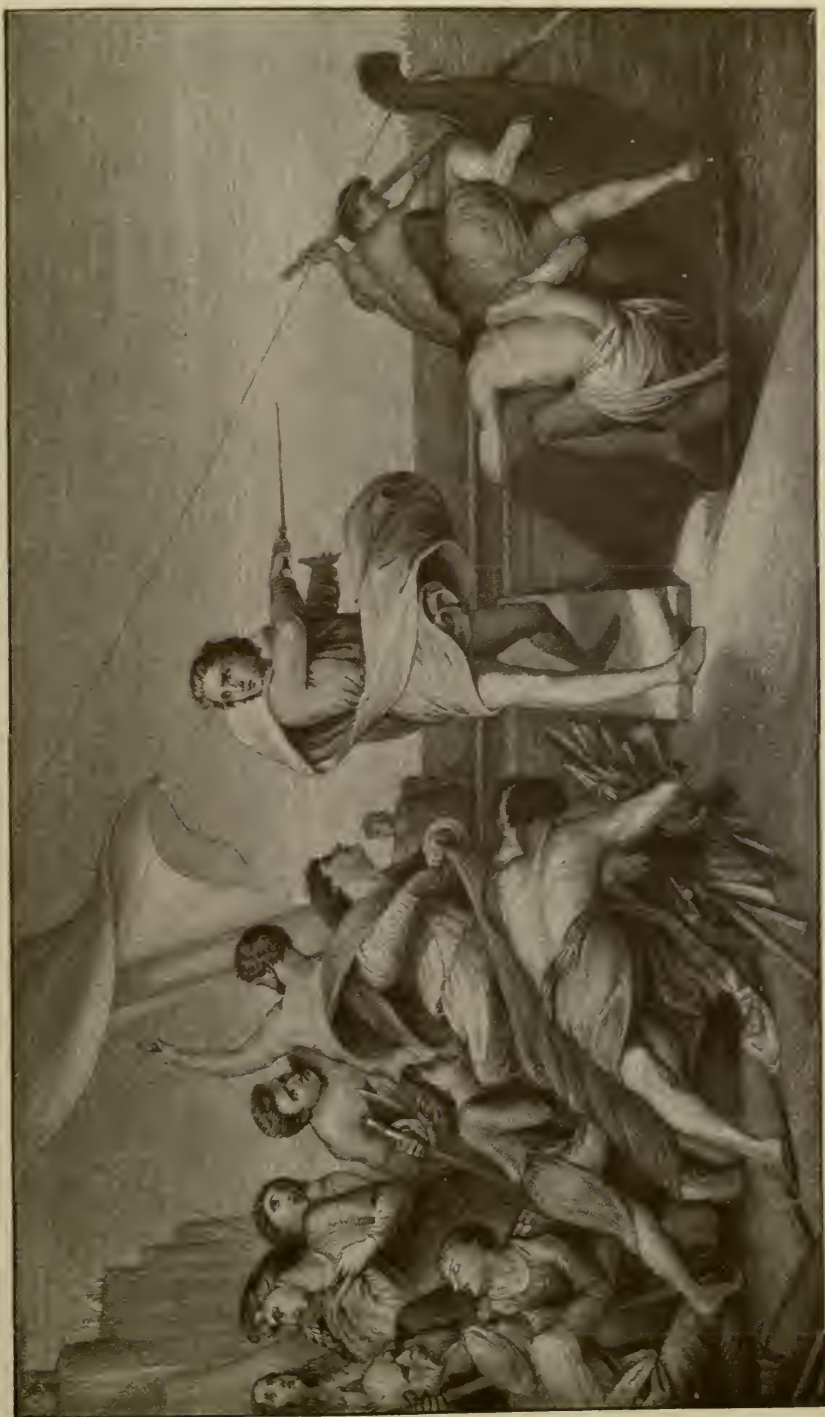
The moment was favorable, and Alfred swiftly and secretly collected his forces. He directed his most violent attack against the most unguarded quarter of the enemy. So suddenly did he fall upon the Danish encampment that the Danes were taken completely by surprise. So little did they expect to behold an army of English, whom they had thought utterly conquered, that they offered but a faint resistance, and were totally routed, with dreadful slaughter, notwithstanding their superiority of numbers. Their chief, Guthrum, fled, and with his surviving warriors took refuge in a fortified camp in the vicinity; but as they were unprepared for a siege, hunger compelled them to surrender in less than a fortnight on Alfred's own terms, which were dictated by a policy nobler than revenge.

The
Danes
Granted
Lands in
England
and
Accept
Chris-
tianity.

The north-eastern coasts of England were already depopulated by the ravages of the Danes. Alfred resolved to make friends out of his late enemies by granting them large tracts of land in permanent possession, on condition that they should cease their ravages and exchange the fierce worship of Odin for the mild and gentler faith of Christ. Softened by terms so much more generous than he had a right to expect, Guthrum accepted Alfred's proposal and received Christian baptism, with the Christian name of Athelstan. Thirty of his nobles followed his example. Such of the vanquished Danes as did not choose to embrace Christianity were permitted to embark for Flanders, under the command of their valiant leader, Hastings.

Alfred's
Triumph
and
Domin-
ion.

Thus Alfred's struggle with the Danes ended in his complete triumph in the year A. D. 878. He had now attained the meridian of his glory, and possessed a greater extent of territory than any of his predecessors had ever ruled. The Kings of Wales did him homage for



KING ALFRED INCITING THE SAXONS

From the Painting by G. F. Watts

their possessions, and the Northumbrians accepted the king he had selected for them. Danish and Saxon England were separated by the Roman military road, known as *Watling Street*, which extended from London to Chester. As the Anglo-Danes were absorbed in their new possessions, they did not often molest Alfred's dominions; though the new hordes of Danes which were constantly arriving from beyond the sea threatened to crowd out the earlier occupants of the island.

Alfred the Great employed the twelve years of comparative peace and tranquillity, which followed, in civilizing his subjects and cultivating the arts of peace, and in protecting his kingdom and repairing the damages which it had sustained by war. London and several other cities which the Danes had burned were now rebuilt. The English coast was guarded by a powerful fleet, designed to repel any future incursions of the Danes; while a regular militia was established throughout the kingdom and trained to defend the land.

His
Activity
in Peace.

The good Alfred did not neglect the education of his subjects. He found them sunk in the grossest ignorance and barbarism, in consequence of the continual disorders of the government and the ravages of the Danes. He asserted that when he became king he did not know of one person south of the Thames, and but few south of the Humber, who understood the prayers in the churches; and this is not surprising in an age when many a king "made his mark" at the foot of charters and treaties, because he was unable to write his name. So little was learning prized by the great in Alfred's time that Asser, the biographer of Alfred, states with astonishment that the king taught his youngest son, Ethelward, to read, before he instructed him in hunting.

General
Ignorance
and Bar-
barism.

Almost all the monasteries, with their libraries, had been destroyed by the Danes; and all the customs of peaceful and orderly life had been broken up by the terror of the ravages of the fierce freebooters. The good monarch first restored peace and security, after which he founded schools and required every owner of two hides of land to send his children to these schools for instruction. He founded the university of Oxford and endowed it with many privileges. He invited learned men and artisans from Continental Europe. He employed these learned men in translating Greek and Latin books into the Saxon, or English, of his time; while he had the artisans occupied in enriching his kingdom with useful arts and manufactures.

Alfred's
Promo-
tion of
Popular
Educa-
tion.

Alfred himself was the most learned man in his kingdom. He made considerable progress in such studies as grammar, rhetoric, philosophy, geometry and architecture, and was an excellent historian. He understood music, and was acknowledged to be the best Saxon poet of the age. He left many literary works behind him, and some of these are still in existence. He was the founder of English prose-writing. The

Alfred
as a
Scholar
and an
Author.

Anglo-Saxon Chronicle, first reduced to regular form in his time, was kept for centuries by the monks of Abingdon and Peterborough, and is our main authority for early English history.

His
Works.

Among the works which Alfred wrote or translated were a History of the World by Orosius and the *Consolations of Philosophy* by Boëthius, as well as some inestimable versions of the Psalms, the Gospels, and other portions of the Scriptures. Alfred's piety was as conspicuous as his prowess, and in those days of ignorance he enlightened by his pen, as much as by his example, the people over whom he ruled. The following version of the Lord's Prayer in the Saxon tongue, as found in Alfred's translation, is a sample of the English language in his time:

His
Translation of the
Lord's
Prayer.

"Fæder ure thu the earth on heafenum, si thin mama gehalgod, to be cume thin rice, Gewurthe hin willa on earthen swa swa on heafenum, urne ge dægwanlican hlaf syle us to daeg; and forgyf us ure gyltas, swa swa we forgivath urum gyltendum, and ne geladde thu us or consenuing ac alyse us of yfle."

His
Studious
Habits.

Alfred always carried a book in the bosom of his robe, so that he might be able to profit by it whenever he had a spare moment, and in this way he acquired a very extensive knowledge without neglecting any of his duties. He divided his time into three equal parts; devoting one-third to religion and to study, another third to sleep and refreshment, and the remaining third to the affairs of state. As there were no clocks or watches in use in England at that time, he contrived to measure time by the burning of candles. These candles were painted in rings of different breadths and colors—so many colors as he had things to attend to—and thus he knew by the burning of these candles when he had been employed a sufficient time at any one thing. But he discovered that when the wind blew upon his candles they burned faster; and to remedy this inconvenience, he invented lanterns to put them in.

His
Measure-
ment of
Time.

His
Beneficent
Measures
and
Reforms.

Alfred made a new collection of the laws of Ethelbert, Offa and Ina, and to these he added some enactments of his own. He established a regular police, and revived the old Saxon division of the kingdom into shires, or counties, and subdivided the counties into hundreds, and the hundreds into *tithings*, or tens, for the better administration of justice. The tithings consisted of ten families each; the hundreds, of a hundred families each. All the members were held responsible for a crime committed within their number, and were bound to produce the offender before the proper court. An innocent man could always clear himself by bringing ten of his neighbors, members of the same hundred, who would testify under oath to his integrity of character, or to his absence from the place where the crime was alleged to have been committed.

Origin of
Jury
Trial.

This is supposed to have been the origin of our later and now universal custom of trial by jury.

So well regulated was the police which Alfred established that violence and disorder entirely disappeared from the land, and it is said that he had golden bracelets hung near the public highways, which no robber dared to touch. But the good king never deviated from the nicest regard for the liberty of his people; and the following remarkable sentiment is preserved in his will: "*It is just the English should forever remain as free as their own thoughts.*"

Promo-
tion of
Law and
Order.

Alfred's last years were disturbed by fresh incursions of the Danes, under their famous leader, Hastings. After these barbarians had been driven from France by a famine, they landed on the Kentish coast and spread their ravages over that part of England. Alfred encountered them with his usual energy, and finally restored peace to his kingdom after a severe struggle of several years.

Danish
Incursions
Renewed.

The skillful foreign artisans whom Alfred invited from Continental Europe to instruct his countrymen were of such great service that the English goldsmiths soon became very expert. Their skill was proven by the discovery of a golden ornament at Athelney, Alfred's place of concealment in Somersetshire during his distress. This ornament, which is supposed to have been worn by Alfred himself, is of very beautiful workmanship and elegantly engraved with various figures, and bears the following inscription in Saxon characters: "Alfred commanded me to be made."

Gold-
smiths.

Golden
Ornament
at
Athelney.

But the workmen who were the most highly esteemed were the blacksmiths, because they could make swords and other implements of war. Every soldier of rank was constantly attended by his smith to keep his arms in order. The chief smith was an officer of great dignity at court. At table he sat next to the priest, and was entitled to a draught of every kind of liquor brought into the hall.

Black-
smiths.

Thus, we see that a thousand years ago King Alfred the Great laid the foundations of those institutions which have placed England at the head of European civilization, enlightenment, progress and liberty—those institutions which have been the priceless inheritance of the Anglo-Saxon race, and which have made the English-speaking nations the leaders of modern civilization.

Alfred
as the
Founder
of
English
Institu-
tions and
Civiliza-
tion.

King Alfred the Great died in A. D. 901, after a reign of thirty years, in the fifty-second year of his age, and was buried at Winchester, his capital. His entire reign had been devoted, with the most intense zeal and diligence, to the advancement of the best interests of his subjects. He had fought fifty-six battles with the Danes by land and sea, and had excelled most sovereigns in his labors as lawgiver and judge; yet he found time to acquire more learning and write more

His
Death.

His
Beneficent
Reign.

**His
Estimable
Character.**

books than most men of uninterrupted leisure. He proved his moral greatness in conquering himself and in tempering justice with kindness; and we can vainly search all history for any human character more near perfection than that of Alfred the Great, who has never been surpassed by any English sovereign as a scholar, a soldier or a statesman.

**A Certain
Writer's
View.**

Concerning this estimable king, a certain writer says: "To give a character to this prince, would be to sum up those qualities which constitute perfection. Even virtues seemingly opposite were happily blended in his disposition; persevering, yet flexible; moderate, yet enterprising; just, yet merciful; stern in command, yet gentle in conversation. Nature also, as if desirous that such admirable qualities of mind should be set off to the greatest advantage, had bestowed on him all bodily accomplishments, vigor, dignity, and an engaging open countenance."

**The
Witenage-
mote.**

Under Alfred and his successors the *Witenagemote*, or "Meeting of the Wise Men," was convened alternately at different places—generally at Winchester, the capital of Wessex, for the southern shires; at Gloucester, for the western shires; at London, for the eastern shires; and at York, for the northern shires, after the *Danelagh*, the region ceded to the Danes by Alfred, ceased to be distinguished from the rest of England. At Winchester, Gloucester and London the king "wore his crown" in turn on the three great festivals of the Christian year; and all persons who had petitions to make, or wrongs to be righted, might bring their suit thither. No important proceedings were transacted without the advice of the "wise men." With their concurrence Alfred and his successors required each maritime town to provide and maintain a ship for the defense of the English coast; and it was early settled that the English people could not be taxed without their consent.

**Alfred's
Reign Re-
viewed.**

To recapitulate, King Alfred the Great was the greatest, wisest, most virtuous and most learned monarch of his age, and was at that time the most learned man in his kingdom. He encouraged the arts, science and literature, and laid the foundations of those institutions which have placed England at the head of European civilization, enlightenment, progress and liberty. He reformed many abuses, founded the University of Oxford, improved London, reformed the Saxon division of the kingdom into counties, or shires, instituted trial by jury and laid the foundation of the English navy.

**His
Legacy to
Mankind.**

To no other mediæval monarch does the civilized world at present owe so much which makes for the welfare of mankind in general, through the ascendancy and preëminence of the Anglo-Saxon race, as to this great and good sovereign. Trial by jury, popular rights,

political equality and other great blessings enjoyed by the modern civilized world can trace their origin to the monarch who wore England's crown over a thousand years ago. He was one of the few sovereigns whose great work has lived through the ages and will live until time shall be no more.

These old Saxon names have a meaning. Thus *Egbert* signifies "bright eye"; *Ethelred*, "noble in council"; *Athelstan*, "the noble stone"; *Edward*, "the prosperous guardian"; *Edwin*, "prosperous in battle," etc.

Saxon
Names.

Alfred's eldest son, Edmund, had died before his father, and his second son, Ethelward, preferred a private and studious life to the cares and responsibilities of royalty; and therefore the Witenagemote, or "Assembly of the Wise Men," chose Alfred's third son, Edward, who accordingly became his illustrious father's successor on the throne of England, and is known as EDWARD THE ELDER, so surnamed because he was the first King of England bearing the name of Edward. He was equal to his renowned father as a warrior, but was greatly inferior to him in science and literature. His sister, Ethelfleda, "the Lady of Mercia," was as fond of war as himself, and aided him in many of his military enterprises. Edward the Elder founded the University of Cambridge in A. D. 915.

Edward
the
Elder,
A. D.
901-925.

His Sister
Ethel-
fleda.

Edward's cousin, Ethelwolf, attempted to seize the English crown, but was defeated; whereupon he joined the Danes, and invited fresh hordes of them from their homes beyond the sea to attack his native land. Edward was assisted in his defense by his warlike sister Ethelfleda; and the fame of his success gained for him the voluntary homage of the sovereigns of Wales, Northumbria, Strathclyde and Scotland, A. D. 924. These kingdoms had suffered as much as Saxon England from the ravages of the freebooting Danes, and their rulers were glad to place themselves under the protection of the victorious Edward the Elder. Edward's own dominions extended as far north as the Humber, while he was over-lord of the entire island of Britain and of the Western Isles.

Renewal
of Danish
Inroads.

Edward's
Suzer-
ainty
over the
Island of
Britain.

Edward the Elder died in A. D. 925, and was succeeded on the English throne by his eldest son, ATHELSTAN, one of the greatest of the Saxon Kings of England. During Athelstan's reign England was renowned in Europe for her wealth and splendor. Five of his sisters were the wives of sovereigns or great lords in Continental Europe. One of these sisters was married to Charles the Simple, King of France; another to Hugh the Great, Count of Paris, the "king-maker" of France; and Editha, the highest of all in rank, to Otho the Great, King of Germany, afterwards Emperor. These royal intermarriages and the constant intercourse between England and the Continent de-

Athel-
stan, A.D.
925-941.

His
Great-
ness.

Royal
Intermar-
riages.

veloped much commerce. Athelstan enacted various laws for the encouragement of commerce, one of which was that any merchant who had made three long voyages on his own responsibility should be admitted to the rank of thane.

**Athel-
stan's
Nephew,
Louis
d'Outre-
mer.**

Several foreign princes were intrusted to Athelstan's care and instruction. The nearest to him was his royal nephew, afterward Louis d' Outremer, King of France, who learned from his uncle to act with spirit and efficiency amid the troubles attending the decline of the Carolingian dynasty.

**Athel-
stan's
Char-
acter.**

Athelstan is regarded as one of the ablest of the Saxon Kings of England. He was most courteous in his manners and was much beloved by his subjects. It is said that his hair was bright yellow and that he wore it beautifully plaited.

**Revolt of
Welsh,
Scots,
Irish and
Danes.**

By adding Northumberland to his own immediate dominion, Athelstan became sole king of all the Saxons and Danes in Britain, as well as over-lord of all the Celtic principalities in the island; but his government was not sufficiently strong and vigilant to keep his vassals in subjection. The Welsh and the Scots aided each other in a revolt against the Saxon king's supremacy; and this rising had not been very long suppressed before a grand conspiracy of Scots, Welsh and Irish with Danes beyond the sea threatened Athelstan's dominion.

**Aulaff's
Strata-
gem.**

Aulaff, one of the Danish leaders, tried the stratagem which Alfred the Great had practiced so successfully—disguising himself as a minstrel and entering Athelstan's camp. The English king was highly delighted with Aulaff's music, and, thinking that he was a poor boy, gave him a piece of money. Aulaff was too proud to keep the coin, and when he got out of Athelstan's tent he buried it in the ground. An English soldier happened to see him in this act, and thinking this very strange, examined the pretended minstrel's face, and discovered that he was Prince Aulaff, but allowed him to depart.

**The
English
Soldier
who
Detected
It.**

When the Danish prince had reached a safe distance, the English soldier informed King Athelstan of the discovery which he had made. The king reproved the soldier for letting so dangerous an enemy escape, whereupon the soldier replied: "I once served Aulaff and gave him the same faith that I have now given to you; and if I had betrayed him, what trust would you have reposed in my truth? Let him die, if such be his fate, but not through my treachery. Secure yourself from danger, and remove your tent, lest he should assail you unawares."

**The Long
Battle.**

Athelstan was very much pleased with the honest soldier's answer, and acted on his advice. It was very well that he did, as Aulaff with a select band of Danish warriors broke into Athelstan's camp that very night and killed a bishop who had pitched his tent upon the spot where

the English king's had stood. The noise of the attack awakened the Saxons, and a general battle ensued, which lasted all night and the following day, and is known in English history as the battle of Brunanburgh, or the *Long Battle*. In this great battle Athelstan completely defeated and routed the Danes, and his triumph was sung by English minstrels as the most glorious of victories.

Upon Athelstan's death, in A. D. 941, his brother, EDMUND I., became King of England, at the age of eighteen years. He subdued the Celtic kingdom of Strathclyde, which he bestowed upon Malcolm I., King of Scotland, on condition that that monarch should do him homage and defend the northern coast against the Danes.

Edmund
I., A. D.
941-948.

Strath-
clyde and
Scotland

The Danes whom Alfred the Great had permitted to settle in Northumberland had caused great trouble in England. They were constantly rising in rebellion and endeavoring to make themselves independent of Saxon rule. Prince Aulaff, who had escaped from the Long Battle and taken refuge in Ireland, was now their leader. King Edmund's youth and inexperience gave him hope of better success in a new effort. Aulaff accordingly collected a large army, but this army was utterly defeated by the English under King Edmund, and the whole of the Danelagh in Northumberland was reduced to submission.

Danish
Revolt
under
Aulaff.

Edmund had displayed so much wisdom and courage that there was every hope that his reign would be a happy one, when it was suddenly brought to a tragic end. He had banished a notorious robber named Leolf from the kingdom, but Leolf had the audacity to return and to come into the hall and take a seat at the royal table. The young king ordered the robber to leave the room, but Leolf refused to obey, which so enraged the king that he sprang from his seat, seized the robber by the hair and threw him down. Leolf thereupon drew his dagger and stabbed the young monarch to the heart. Thus died King Edmund I. by the assassin's hand, at the age of twenty-four years, after reigning seven years, A. D. 948.

Assassi-
nation
of Ed-
mund I.
by Leolf,
the
Robber.

Edmund's two little sons, Edwy and Edgar, were too young to succeed their father; and so the Witenagemote elected EDRED, Edmund's brother, King of England in their stead. At the beginning of Edred's reign the Danes of Northumberland again rebelled, but Edred speedily subdued them. With the aid of his great minister, St. Dunstan, he adopted effectual means to prevent them from disturbing the peace of the kingdom, and held them in submission with a firm hand. He no longer permitted them to be governed by their own prince, but put them under the jurisdiction of an English governor, and garrisoned all their chief towns with English troops.

Edred,
A. D.
941-955.

St. Dun-
stan.

St. Dunstan, Edred's famous minister, was the most remarkable man of his time. He was an Englishman, born of noble parents, and en-

His
Talents
and
Learning.

dowed with extraordinary talents. He was educated for the Church, and when quite young was famous for his learning and accomplishments. He was able to paint and engrave. He copied and adorned books with the most elegant designs. He wrought curious patterns in gold and silver. Above all, he won the king's esteem by the songs which he composed and sang to the music of his harp.

**His Dis-
grace and
Exile.**

In those days and long afterward it was dangerous to have too much knowledge. St. Dunstan's rivals at court accused the distinguished churchman of magical arts, and thus brought about his disgrace and banishment.

**His Cell
Life.**

This change of fortune did not crush St. Dunstan's ambition, but only directed it in a new channel. He dug a cell so small that he could neither stand erect in it nor stretch out his limbs when he laid down. In this cell he occupied himself constantly, either in religious devotion or in making ingenious and useful things of iron and brass. Many foolish stories are related about the temptations to which the devil subjected him, and how he resisted these temptations.

**How He
Resisted
the Devil.**

He imagined that the devil, in human form, paid him frequent visits. One day, while he was busily engaged at work, the devil popped his head into the window and asked him to make something for his Satanic majesty. St. Dunstan thereupon seized the devil by the nose with a pair of red-hot tongs and held him there, while he roared out in anguish.

**His Res-
toration.**

These, and a thousand other stories equally ridiculous, were seriously told, and implicitly believed by the English people, thus gaining for St. Dunstan the reputation which he desired. He now again appeared before the public, and soon acquired so much influence over King Edred that the king not only consulted him about religious matters, but also intrusted him with the direction of the affairs of state.

**His
Introduc-
tion of
Mona-
chism.**

St. Dunstan now determined to make an innovation in the Church in England, by introducing the order of monks which had already existed in other European countries for several centuries. These monks lived in absolute seclusion from the rest of mankind, having taken the three vows of celibacy, personal poverty, and obedience to the head of the monastery, called the *Abbot*, or the *Superior*. St. Dunstan himself became Abbot of Glastonbury.

**Priests,
Monks
and
Civil
War.**

The old clergy were called *Seculars*; and a bitter contest at once commenced between the two orders, which agitated the entire kingdom and finally caused a civil war. The secular clergy were very numerous and wealthy, and were in possession of all the offices in the Church; but St. Dunstan wielded all the power of the king, who had become indolent and helpless from ill health, and who thus allowed his minister to do as he pleased.

King Edred died in A. D. 955, and was succeeded on the English throne by his nephew EDWY, the eldest son of the murdered King Edmund. Edwy was then only sixteen years old. He was possessed of virtues and abilities which would have made him a great popular favorite had he not unhappily engaged in the religious disputes and taken part with the secular priests against the monks. His brief reign of three years was the beginning of that bitter struggle between the Church and the royal power which raged throughout Europe for centuries.

Edwy,
A. D.
955-959.

Struggle
between
Church
and
State.

Edwy had a beautiful female cousin named Elgiva, whom he loved dearly, and whom he married before his coronation, against the advice of his best counselors. St. Dunstan, and Odo, Archbishop of Canterbury, both declared it to be sinful for a man to marry his cousin, and did all in their power to mar the happiness of the young couple. On the day of Edwy's coronation, when the nobles were feasting in the great hall of the palace, the young king retired from the scene of drunken riot to the more agreeable society of his wife and her mother. St. Dunstan rudely followed the king into his wife's apartment, upbraiding him with all the bitterness of ecclesiastical rancor, and pushed him back by main force into the company he had quitted.

Edwy
and
Elgiva.

St. Dun-
stan's
Brutal
Treat-
ment of
Edwy.

St. Dunstan's enemies now advised the young king to punish this insult, and accordingly Edwy called upon the great churchman to give an account of the money which he had received as treasurer of the kingdom during the preceding reign. This account the haughty abbot refused to give in; whereupon he was deprived of all his civil and ecclesiastical emoluments and banished from the kingdom. St. Dunstan's exile only tended to increase his reputation for sanctity. The people regarded the abbot as a true saint, and their superstitious reverence was kept up by pretended messages from heaven. Crucifixes, altars, and even horses, were said to have been gifted with the power of speech, in order to harangue in the exiled churchman's favor.

St. Dun-
stan's
Disgrace
and
Exile.

Popular
Super-
stitious
Reverence
for Him

In the meantime Odo, Archbishop of Canterbury, took up the cause of St. Dunstan with great zeal, and incited the Danes of Northumberland to revolt against King Edwy and to proclaim Edgar, the King's younger brother, as their sovereign. Odo also pronounced a divorce between Edwy and Elgiva. The church party gained the ascendancy; and Archbishop Odo, with a party of soldiers, broke into the palace and cruelly branded the young queen's beautiful face with a red-hot iron, in order to destroy her beauty; after which they carried her away as a prisoner to Ireland, where they commanded her to remain in exile for the rest of her life.

Arch-
bishop
Odo's
Cruel
Treat-
ment and
Exile of
Elgiva.

Edwy, unable to withstand the power of the Church, consented to a divorce. Elgiva, after being cured of her wound and after obliterat-

Elgiva's
Escape
and Cruel
Murder
by Odo's
Parti-
sans.

ing the marks which had been made to deface her beauty, returned from her banishment, and got as far as Gloucester, on her way to join Edwy, whom she still considered her husband; but she fell into the power of Archbishop Odo's adherents, who put her to death in the most cruel manner, the sinews of her limbs being cut and her body being mangled, so that she died in the most cruel agony. Her unhappy husband died of a broken heart soon afterward, A. D. 959; and his brother, EDGAR THE PEACEABLE, ascended the English throne without any further opposition; while St. Dunstan, who had raised an army to support his pretensions, returned to his former power as virtual ruler of the state.

Edgar
the Peace-
able, A.D.
959-975.

Edgar and
St. Dun-
stan.

Edgar the Peaceable was but sixteen years old when he became undisputed King of England, his rebellious arms having made him master of a large portion of the kingdom before his unfortunate brother's death. Edgar was completely under the influence of St. Dunstan and the monks; and these monks, who were the only historians of the time, wrote the history of his life and praised him as the greatest, wisest and best king that ever lived; representing him as a great statesman, a man of great ability and virtue, and likewise a saint. Notwithstanding this praise from the monks, Edgar was a consummate hypocrite, because he was guilty of the most enormous crimes, while falsely accusing the secular clergy of all kinds of wickedness.

Edgar's
Wise
Rule.

Edgar was, however, an active and efficient sovereign, and governed his kingdom wisely and well. He enacted good laws, and administered justice so well that travelers no longer had any fear of robbers. Whilst Edgar was regardless of his own morals, he was very careful about those of his subjects. Instead of setting them a good example, he sought to promote religion by laws. Amongst other laws, he ordained that every Sunday should be rigidly observed, and that the Sabbath should commence at three o'clock on Saturday afternoon and end at sunrise on Monday.

St. Dun-
stan as
Arch-
bishop of
Canter-
bury
and the
Monks.

One of Edgar's first acts was to make St. Dunstan Archbishop of Canterbury. The new Primate found exercise for his great talents and indomitable will in reforming the English convents after the strict rule of the Benedictine order of monks, which had arisen in Italy almost four centuries before, and which had already done good service to the world by copying and preserving the greatest treasures of ancient literature. The quiet retreat within convent walls afforded to many weak souls the only opportunity for a holy life, amid the corruptions and tumults of the Dark Ages.

Priests,
Monks
and Mar-
riage.

The monks are only to be blamed when they presumed to judge the duties of others by their own, and to cast contempt and insult on relations which had been regarded as sacred. Hitherto the parish priests

in England were permitted to marry, though certainly not encouraged to do so. For this reason the monks, or regular clergy, held the parish priests, or secular clergy, in disdain, and induced Edgar to enact several laws which placed them at an unjust disadvantage. The English people and country thanes sided with their pastors, but St. Dunstan was successful in driving out many of the married priests and filling their places with his monks.

At this time Wales and a great part of England were infested by wolves. In order to get rid of them, Edgar ordered that the Welsh kings should bring him three hundred wolves' heads yearly, instead of paying him an annual tribute in money and cattle. This plan was so successful that the wolves in that country were almost exterminated.

Extermination of Wolves in Wales.

Edgar maintained a large fleet, which checked all hostile movements of the Danes, either within his own dominions or beyond the seas. He kept his ships sailing constantly around the island of Britain, in order to make his sailors expert.

The English Fleet.

It was during Edgar's reign in England that the Normans settled in France, and this for a time afforded room for all the fresh Scandinavian hordes that left their native homes in the cold and barren North. The duchy of Normandy, which these Normans founded in the North-west of France, was to have an important part in the history of England.

Norman Settlement in Normandy.

Edgar gained many victories over the tributary, but not always submissive, princes of Wales, Scotland, Ireland, the Orkneys, and the Isle of Man. On one occasion, while he was making his annual inspection of all the English coasts, his barge was rowed up the river Dee by eight vassal kings.

Edgar's Vassal Kings.

By St. Dunstan's advice, Edgar divided Northumbria into three great earldoms. Deira, south of the river Tees, became the modern Yorkshire; the central portion, between the Tees and the Tweed, retained the old name of Northumbria or Northumberland; and the portion north of the Tweed, now called Lothian, was bestowed upon the King of Scots as an English fief. Lothian became the favorite residence of the Scottish kings, who established their capital at *Edwin's borough*, or Edinburgh, named after Edwin, the first Christian King of Northumbria.

Earldoms in Northumbria.

Edinburgh.

King Edgar the Peaceable died in A. D. 975, after a reign of sixteen years; leaving two sons, Edward, by his first wife, and Ethelred, whose mother, Elfrida, was still living. Elfrida was ambitious to have her son placed on the English throne; but the overpowering influence of St. Dunstan placed the crown on the head of Edward, who was then a boy of thirteen years. This harmless youth treated everybody kindly and gently, and was very liberal to his ambitious step-mother; but this

Edgar's Sons and Elfrida.

Edward
the
Martyr,
A. D.
975-978.

had no effect upon Elfrida, who relentlessly pursued her innocent young step-son, and finally brought him to a tragic death, after a troubled reign of three years, for which reason he was called EDWARD THE MARTYR.

Assassi-
nation of
Edward
the
Martyr at
Elfrida's
Instiga-
tion.

In the fourth year of his reign (A. D. 878), while Edward the Martyr was hunting near Corfe Castle, in Dorsetshire, where his ambitious and ungrateful step-mother lived, he rode up to the castle, entirely alone and unsuspecting of any danger, to make her a passing visit. Elfrida received her kingly step-son with much pretended kindness. As he declined to dismount, she gave him a cup of wine; and while he was drinking, one of Elfrida's domestics, who had been instructed for that purpose, stabbed him in the back. Finding himself wounded, Edward put spurs to his horse, and galloped off; but, fainting from the loss of blood, he fell from his horse; and, his foot sticking in the stirrup, he was dragged along all the way by the horse until he was dead.

Why He
Was
Called
the
Martyr.

As Elfrida was the head of the party opposed to the monks, these latter considered Edward as having fallen in the cause of religion, and for that reason they styled him *Edward the Martyr*. The monks affirmed, and the superstitious people very readily believed, that many miracles were performed at his tomb.

Ethelred
II., the
Unready,
A. D.
978-1016.

ETHELRED II., surnamed THE UNREADY, the son of Edgar and Elfrida, was then made King of England, at the age of ten years. He was of an amiable disposition, and was much affected by his step-brother's cruel death, shedding many bitter tears. His wicked mother regarded this as a reproach to herself, and she became so angry that she seized a large wax candle and beat the poor boy almost to death. Ethelred never forgot this beating, and to the day of his death he could not bear the sight of a wax candle.

His
Wicked
Mother
Elfrida.

Elfrida's
Remorse.

Though Elfrida had now obtained the object of her ambition, she was anything but happy, being stung by the remorse of conscience. To atone for her crime, she founded monasteries, performed penances, and did all that the priests required; but none of these things could calm the upbraidings of her own conscience or restore her peace of mind. She finally retired to a nunnery, where she passed the remainder of her life in fasting and prayer.

Renewal
of Danish
Raids.

The reign of Ethelred II. lasted thirty-eight years (A. D. 978-1016), and was full of trouble for himself and his subjects; as the Danes, who had not molested England for a long time, recommenced their inroads with terrible fury. In A. D. 980 a small band of Danish adventurers landed upon the English coast, ravaged the kingdom to some extent, and then escaped with their booty. These piratical incursions were continued for several years.

Emboldened by their success, and encouraged by the distracted condition of England, the Danes invaded the kingdom in A. D. 991 with a great force. King Ethelred II. had sufficient warning of their coming, and ample time for preparation to resist them; but he neglected to make any provision for defense, and thus acquired the surname of *the Unready*, which expressed only too well his weak and inefficient policy toward them.

Great
Danish
Invasion.

Ethelred's
Weak-
ness.

The Danes advanced into the heart of England, and Ethelred II. bribed them to retreat by paying them sixteen thousand pounds of silver, which only insured their return in greater force, with a demand for twenty-four thousand pounds; and Ethelred II., to comply with this demand, levied upon his subjects an odious tax called *Dane-gelt*.

Bribery
of the
Danes.

Dane-gelt.

In A. D. 993 Sweyn, King of Denmark, and Hakon Jarl, King of Norway, invaded England, sailing up the Humber and ravaging the country far and wide. The next year (A. D. 994) they entered the Thames with ninety-four vessels and besieged London, but the merchants and mechanics were braver than the king or the nobles, and the besiegers were finally driven off. Fully a third part of the islands of Britain and Ireland, with all the smaller islands belonging to them, were now in the grasp of the "Raven"; and the most trusted favorites of King Ethelred II. sold his kingdom to his enemies by bribing the Danes to withdraw—a proceeding which always insured their speedy return. The kingdom only gained one year's respite, as the Danes returned again the next year, and were again bribed to retire.

Danish
and
Norwe-
gian In-
vasion of
England.

Bribery
of the
Danes.

King Ethelred II. was only ready for action at the wrong time. He wasted the force of his kingdom in ravaging Cumberland, because King Malcolm II. of Scotland refused to help him to buy off the Danes; and he rashly invaded Normandy, to punish its people for having harbored and encouraged the Danes. It was known that the plunder of England was regularly exchanged, on the wharves of Rouen, the capital of Normandy, for the wines of France; but Ethelred's expedition failed, as the peasantry on the Norman coast armed themselves "with hook and with crook, with fork and with pike, with club and with flail," and made so valiant a resistance that the English gladly sought refuge in their own ships.

Ethelred's
Invasions
of Cum-
berland
and Nor-
mandy.

Sweyn, King of Denmark, had a sister named Gunilda, a woman of great virtue and abilities, who married an English nobleman and became a Christian. This woman had for a long time beheld with grief and horror the devastations perpetrated in England by her barbarous countrymen. By her intercession, a treaty of peace was concluded between the English and the Danes. She offered herself, her husband and her son as securities for the fidelity of the Danes, whose repeated breaches of faith had made the English thoroughly distrustful of them.

Gunilda
and the
Treaty of
Peace.

**Marriage
of Ethel-
red II.**

After this conclusion of peace between the English and the Danes, King Ethelred II. sought to conciliate both classes of Danes by marrying Emma, sister of Duke Richard the Good of Normandy and at that time the most beautiful princess in Europe.

**England's
Condition
under
Ethel-
red II.**

One of the Danish officers made the following report to King Sweyn concerning the condition of England under Ethelred the Unready: "A country naturally powerful; a king asleep, solicitous only about his pleasures, and trembling at the name of war; hated by his people, and laughed at by strangers. Generals, envious of each other; and governors ready to fly at the first shout of battle."

**Ethel-
red's
Massacre
of the
Danes in
England.**

But still measures which had been adopted might have secured peace to England, but for an act as unwise as it was wicked and barbarous. In A. D. 1002 King Ethelred II. was persuaded by his counselors to issue secret orders to his officers to massacre all the Danes in England on the 13th of November, the day of the Feast of St. Brice. This cruel order was executed with shocking barbarity; and men, women and children were massacred indiscriminately.

**Gunilda's
Assassi-
nation.**

Among the victims was Gunilda. The wretch who had the custody of her and her family first caused her husband and son to be murdered before her eyes, though they were English. When the assassins approached her, she calmly warned them of the consequences of their action. In the agony of despair, she declared that her sufferings would be avenged by her royal brother, who was a great and powerful sovereign, to whom she was very dear, and who would punish her murder by the total ruin of the English king and people.

**Danish
Conquest
of
England.**

Her prophecy was fulfilled to the letter. A few Danes who were so fortunate as to escape boarded a vessel and sailed to their native country, where they informed King Sweyn of the cruel fate of their countrymen in England. Sweyn was roused to fury by the news of his sister's cruel death, and he at once collected a large army, with which he invaded England. In a few years he obtained entire possession of the country, and was acknowledged King of England; King Ethelred the Unready and his wife and two sons fleeing to Normandy.

**Expul-
sion of
the Danes
by Ethel-
red II.**

After Sweyn had been master of England for ten years, he died A. D. 1014; whereupon Ethelred II. returned to England and acted with such unexpected energy and courage that the Danes were forced to return to their own country. If Ethelred II. had been wise and prudent he might have reëstablished himself on the throne of England, but his conduct was such as to alienate the affections of his supporters.

**Edmund
Ironside,
A. D.
1016-1017**

Canute the Great, King of Denmark, Sweyn's son and successor, now returned to England; and after the death of Ethelred II., in A. D. 1016, he disputed the possession of the English crown with Ethelred's son and successor, EDMUND IRONSIDE, so surnamed on account of his

personal courage and hardihood, whom he compelled to divide the kingdom with him. But one month after this division Edmund Ironside was murdered at the instigation of Edric, Duke of Mercia, one of Ethelred's most treacherous favorites; whereupon CANUTE THE GREAT, King of Denmark, became sole King of England, A. D. 1017.

Canute
the Great,
of
Denmark,
A. D.
1017-1036

There were now five English princes who might have been aspirants for the crown, but not one of these was of age or character sufficient to dispute it with the victorious Danish king. Edmund's own brother died the next year; his half-brothers, the sons of Ethelred II. and Emma, were in Normandy with their uncle, Duke Richard the Good; and his two little children were sent by Canute the Great to King Olaf Skotkonung of Sweden, with a hint that they should be put out of the way, but the Swedish king chose the more generous construction of this request by sending the infant princes to be educated at the court of King Stephen the Pious of Hungary.

Five
Rival
English
Princes.

Canute the Great had already summoned a council of the whole kingdom at London, which chose him by an almost unanimous vote to be King of England. Like a wise monarch, he then sought to conciliate his English subjects, and to show his confidence in them he sent almost all his Danish troops back to Denmark, after paying them liberally by a tax imposed on the English. He also restored the laws and customs of Athelstan and Edgar the Peaceable, and provided for the security of life and property by a strict administration of justice. To silence the claims of the young sons of Ethelred the Unready to the English crown, he proposed to marry their widowed mother, Emma.

Canute's
Wise and
Enlight-
ened
Rule.

Canute the Great, though brought up in the worship of Odin and Thor, embraced Christianity. He was a very pious king, according to the standard of that age. He bestowed much wealth upon churches and monasteries, and went on a pilgrimage to Rome, whence he wrote a kind and fatherly letter to his subjects, telling them of the events of his journey and describing the gifts and honors bestowed upon him by the Pope and by Conrad II., King of Germany, in whose coronation as Emperor he bore a distinguished part; also referring to the privileges which he had been able to obtain for his subjects. He acknowledged that the early years of his reign were oppressive, and promised redress, assuring them that he needed no money which must be obtained by injustice. The following is a sample of this "King's English": "First above all things, are men one God ever to love and worship, and one Christendom with one consent to hold, and Canute King to love with right truthfulness."

His Con-
version to
Chris-
tianity
and His
Religious
Zeal.

Canute the Great was tall in stature, and very strong physically; of fair complexion, and celebrated for his beauty. His hair was thick and long, and his eyes were bright and sparkling.

His
Personal
Charac-
teristics.

Canute's
Reign.

England enjoyed many years of tranquillity during his reign. Canute employed himself in making new laws and in promoting the prosperity of the kingdom. Poetry was the favorite art of the time, and the king did not disdain the character of a poet. The first stanza of a poem which he wrote on hearing the monks of Ely singing, as he was passing by on the water, is still on record, and is as follows:

Canute
as a Poet.

"Cheerful sang the monks of Ely,
As Canute the king was passing by;
Row to the shore, knights, said the king,
And let us hear these churchmen sing."

This poem was afterwards sung in the churches, which gives us a strange idea of the sacred poetry of the times of the Saxon and Danish Kings of England.

His
Rebuke
of His
Courtiers.

Canute's courtiers, desiring to flatter him by exalting his power, once told him that he was lord alike of sea and land, and that he had only to command and both would obey him. In order to rebuke their flattery, and to show them how impious and foolish such praises were, he ordered his throne to be carried to the sea-shore at Southampton, and sat down upon it while the tide was rising. As the waters approached, Canute said: "O sea, I am thy lord and master; thou art under my dominion; the land upon which I tread is mine; I charge thee, therefore, to come no nearer, nor dare to wet the feet of thy sovereign. Roll back thy waves! How darest thou thunder and foam in my presence?" He sat some time pretending to expect that the waves would obey; but they continued rising higher and higher, until they touched the king's feet, whereupon he turned to his courtiers and rebuked them, bidding them to remember that there is only One who can say to the billowy deep: "So far shalt thou go and no farther." He afterwards hung up his crown over the altar in Winchester Cathedral, and never again wore it.

Canute as
King of
Denmark,
England,
Sweden
and
Norway.

Before his death Canute the Great wore the crowns of four kingdoms—having been King of Denmark since the death of his father Sweyn in A. D. 1014; and having conquered England in A. D. 1017, Sweden in A. D. 1025, and Norway in A. D. 1027. He was thus the sovereign of a great Scandinavian empire, and one of the most powerful monarchs of his time. He was often obliged to quit his island-kingdom to resist the inroads of his neighbors on the Continent of Europe. In one of these campaigns the Saxon Earl Godwin won Canute's gratitude by his wonderful energy and valor; and was rewarded by marriage with the king's daughter, as well as by his sovereign's confidence and esteem.

Earl
Godwin.



CANUTE REBUKING HIS COURTIERS

From a Drawing by P. Leyendecker

Canute the Great died in A. D. 1036, leaving three sons—Sweyn and Harold by a first marriage, and Hardicanute, the son of Emma. Hardicanute should have succeeded to the English throne by his parents' marriage contract; but as he was absent in Denmark at the time of his father's death, and as he was hated by the Anglo-Danes, HAROLD HAREFOOT, so surnamed from his swiftness in running, usurped the English crown and seized his renowned father's treasures. Earl Godwin upheld the rights of Hardicanute, and the dispute was settled by a division of the kingdom, Hardicanute having all the shires south of the Thames, and Harold the rest of the realm. It was agreed that the territory assigned to Hardicanute should be governed by Emma until her son's return from Denmark. Harold soon won Earl Godwin to his interest by promising to marry his daughter and to declare her children heirs to the English crown.

Canute's
Sons.

Harold
Harefoot,
A. D.
1036-1039

Division
of the
Kingdom.

The two sons of Ethelred II. and Emma were still living in Normandy under the protection of their uncle, Duke Richard the Good. In order to get them into his power, Harold forged a letter in Emma's name, earnestly inviting them to come to England, where, they were told, they would be joyfully welcomed by the people, and one of them would be acknowledged as king. Still further to deceive the princes, the letter was filled with abuse of Harold himself. The letter was written so much like their mother's style that the innocent and confiding princes were utterly deceived. Alfred, the most active of the two princes, trusting himself wholly to a few Normans on board some ships, sailed for England. Soon after he had landed he was met by Earl Godwin, who professed the greatest friendship for him and loaded him with caresses. But the treacherous earl took advantage of the prince's confidence, seized him at night and sent him to Ely, where he was actually murdered, or died in consequence of cruel treatment.

Prince
Alfred
Traacher-
ously
Enticed to
England
by Harold
Harefoot.

Treacher-
ously
Murdered
by Earl
Godwin.

As soon as Emma heard of her son's fate she fled into Flanders; and Harold seized the whole kingdom, but did not long enjoy the fruits of his cruelty and ambition, as he died in A. D. 1039. HARDICANUTE had joined his mother in Flanders, and as soon as he heard of the death of Harold Harefoot he came to England and was joyfully welcomed by the people; but he soon lost their affections by tyranny and dissipation, and died a drunken wretch, in A. D. 1041, after a short and uneventful reign of two years.

Harold
Harefoot
Sole King.

Hardica-
nute A. D.
1039-1041

The ill conduct of Harold Harefoot and Hardicanute had disgusted the English people with the Danish kings, and they therefore determined to restore the Saxon dynasty. Accordingly EDWARD THE CONFESSOR, the only surviving son of Ethelred the Unready and Emma, was proclaimed King of England. Being of a timid and unambitious disposition, Edward the Confessor did not desire to be king, but finally

Saxon
Dynasty
Restored.

Edward
the Con-
fessor,
A. D.
1041-1066

yielded to the solicitations of Earl Godwin, then the most powerful subject in the English kingdom.

Joy at
His Ac-
cession.

The restoration of the Saxon dynasty was hailed with enthusiastic joy throughout England, and was for a long time celebrated by an annual festival called *Hokeday*. Says the old Saxon chronicle: "Before Harold, King, buried were, all folk chose Edward to king at London." Edward the Confessor married Edgitha, daughter of Earl Godwin. He abolished the tax called *Dane-gelt*, first imposed by King Ethelred the Unready to raise money to bribe the Danes to withdraw from England.

Abolition
of
Dane-gelt.

Edward
the Con-
fessor's
Norman
Favorites.

The joy of the English people at the restoration of their Saxon kings was soon clouded by disappointment. Edward the Confessor had been brought up in Normandy, and had many favorites among the Normans. He loved the land of his education and early years better than that which he was called upon to govern. He conferred most of the high offices in the Church and about his court on his Norman favorites, who despised the civil freedom and sneered at the barbarous language and manners of the English. These Normans were unable to understand a government in which every churl might have his place in the great council of the nation, and under which the poorest man's hut was as inviolable as the earl's castle.

Norman
Customs
and
Titles.

Edward the Confessor also introduced the Norman fashion of wearing loose trowsers, and substituted the Norman title of *baron* for the old Anglo-Saxon word *thane*. The English nobles, particularly Earl Godwin, were highly offended at the king's partiality for the Normans.

Count
Eustace
of Bou-
logne and
Tumult
at Dover.

The hostile feeling between the king's Norman favorites and the English came to a violent outbreak when Eustace, Count of Boulogne, a great Norman lord from over the Channel, came to visit his brother-in-law, King Edward the Confessor, with a large retinue. Returning through Dover, the count's followers endeavored to force themselves into free quarters in the houses of the citizens. The master of one house lost his life in defending his home, and the entire city rose in tumult to avenge his death. In the conflict that ensued, almost forty persons were killed on both sides.

Action of
Eustace,
Edward
the Con-
fessor and
Earl
Godwin.

The angry count, hastening back to King Edward the Confessor, complained bitterly of the insult to his dignity and demanded the punishment of the offenders. The king at once ordered a military execution, with all the horrors of fire and sword; but Earl Godwin, who was Governor of Dover, refused to execute the sentence, telling Count Eustace that law, not violence, was supreme in England, and that if he brought his complaint into a court of justice all who were guilty would certainly be punished.

For thus defending his countrymen, Earl Godwin and his four sons were banished from England; and their governments, embracing one-third of all the kingdom, were conferred on others. Their private estates were confiscated; and even Edward's queen, who was a daughter of Godwin, was imprisoned in a convent. Nothing remained to oppose the Norman party at court; and within a few months, William II., Duke of Normandy, came with a great retinue to visit the English king. The Norman duke was received with great honors, and conducted himself in such a manner as to win Edward's confidence and good will. It was believed that at this meeting King Edward the Confessor, who was childless, promised to recommend his Norman cousin to the Witenagemote, or "Meeting of the Wise Men," as a candidate for the crown of England.

Exile of
Earl
Godwin
and His
Four
Sons.

Visit of
Duke
William
II., of
Nor-
mandy, to
Edward
the Con-
fessor.

But Earl Godwin was still remembered by the English people as their champion, and he also had powerful friends abroad. His son Harold raised a squadron in Ireland, while Godwin collected a still larger fleet in the ports of Flanders. Both united their forces at the Isle of Wight, and sailed to London, followed along the coast by a constantly increasing multitude of supporters, who expressed their resolution to live or die with the great earl. The king's levies stood on the north bank of the Thames; but Godwin's army, summoned only by his own will, crowded the southern bank. The earl held back his forces; as he said that he would rather die than do or permit any irreverent act toward his lord the king.

Popular
Rising in
Favor of
Earl
Godwin.

The Witenagemote, now summoned to decide whether England should be governed by native or foreign rulers, assembled in arms outside the walls of London. Godwin took his place in the assembly with his four brave sons. He knelt and laid his battle-ax at the king's feet; then rose and requested permission to defend himself against the unjust charges which had been brought against himself and his house. His short but eloquent speech was received with shouts of approval. The voice of his countrymen pronounced him innocent, and decreed that all the honors and estates of which he, his sons and followers, had been deprived be restored to them. The queen was brought back from her convent, and resumed her true place in the court.

The Wit-
enagemote
and Earl
Godwin.

All the Norman-French in England were declared outlaws, because they had given the king bad advice and had brought unrighteous judgments into the kingdom. A third decree restored the "good laws" of Edward the Confessor's earlier days. When it was first decided to submit Goodwin's cause to the votes of a free people, and not to the sword, the Norman bishops, priests and knights, who had been preying upon the English nation, took horse and fled from the kingdom. Even the Primate relinquished his holy office and sought refuge beyond the

Over-
throw
of the
Norman-
French
Party in
England

Earl
Godwin's
Son
Harold.

Channel. A better day dawned upon England when her own best men acquired the direction of her destinies, but Earl Godwin did not live long to enjoy his honors. His son Harold succeeded him in all his dignities, and became more popular than his renowned father, his noble qualities having already won the confidence of the king and the people.

English
Invasion
of
Scotland.
Over-
throw of
Macbeth
and
Triumph
of
Malcolm
Canmore.
Malcolm
Can-
more's
Previous
Exile in
England.

Under Harold's ministry the Witenagemote ordered an English invasion of Scotland; and this invasion was executed by Siward, Earl of Northumberland, a chief of extraordinary strength and courage, one of whose ancestors was reputed to have been a Norwegian bear. Macbeth, Thane of Moray, had murdered his kinsman, Duncan, and usurped the Scottish throne. But Duncan's son, Malcolm III., surnamed Canmore, now asserted his rights, and Earl Siward's victory elevated him to the throne of his ancestors. Macbeth lost his life in battle four years afterward.

Malcolm Canmore had passed fifteen years in exile at the court of Edward the Confessor, where he relinquished his Gaelic, or Celtic, speech and costume, and acquired that foreign culture which ever afterward prevailed in the Scottish government, however odious it may have been to the Scottish people for a time. The history of Malcolm Canmore was much like that of his patron and over-lord. Both passed their youth in exile—Edward the Confessor in Normandy, and Malcolm Canmore in England; and each exchanged his native language, tastes and habits for those of more cultivated nations.

Edgar the
Atheling
and
Harold.

Edward the Confessor, advancing in years and having no son, sent to Hungary for his nephew, the only surviving son of Edmund Ironside; but the prince died a few days after his arrival in England, leaving his son Edgar, with two sisters, as the only remaining descendants of Cerdic, the founder of Wessex and the ancestor of Egbert. Edgar the Atheling was a feeble child, and it was then thought necessary that a King of England should be born and bred in his kingdom. The Witenagemote was therefore obliged to seek another successor to the English throne, and they are believed to have chosen Harold, who, though claiming no descent from Odin, was the greatest living Englishman in all the mental and physical qualities befitting a king, as his illustrious father had been before him.

Harold's
Adminis-
tration.

Since his father's death, Harold had been intrusted with the chief administration of the English government. He had conquered the Welsh and established the suzerainty of the English king over Scotland. His strong hand had maintained the honor and safety of England everywhere.

Harold's
Capture
and
Release
in Nor-
mandy.

On one occasion, while cruising for pleasure in the English Channel, he had been shipwrecked upon the coast of Normandy; and, according to the barbarous custom of that time, he was seized and held

for ransom; but when Duke William of Normandy heard of Harold's capture he instantly ordered him to be released, and welcomed him at the Norman court with splendid hospitality.

Before being permitted to depart from Rouen, the capital of Normandy, Harold was obliged to enter into engagements with Duke William II., the nature of which is not exactly known. Some writers say that he promised to sustain Duke William's claims to the throne of England, and to give him possession of the castle and well of Dover, and of several other fortresses which Harold held under his oath of allegiance to King Edward the Confessor, even during the life of that monarch. But these statements are made by Harold's bitter enemies, who, after his death, sought in every possible way to blacken his memory, thus trying to make it appear that the life-long champion of English independence swore to betray his country to the Normans.

Harold's
Alleged
Promises
to the
Norman
Duke.

After returning to England, Harold, by his bravery and prudence, vastly increased his influence. His brother Tostig had been appointed Earl of Northumberland; but his merciless enforcement of justice in that distracted part of England enraged the people, who rose in rebellion, being assisted by Edwin and Morcar, grandsons of the former earl. Harold was sent to crush the revolt; but when he discovered that some of the charges against his brother were well founded, he persuaded King Edward the Confessor to confirm Morcar in the possession of the earldom of Northumberland. Harold likewise obtained the government of Mercia for Edwin, Morcar's brother; and he married their sister, widow of the Welsh prince, Griffith, whom he had conquered.

Rebellion
in
Northum-
berland.

Harold's
Reward's
for
Edwin
and
Morcar.

King Edward the Confessor died January 5, 1066. On his deathbed he extended his hand to Harold, saying: "To thee, Harold, my brother, I commit my kingdom." Notwithstanding his weakness and errors, Edward was dearly loved by his subjects; and the later sovereigns of England were well aware that the surest way to gain the popular favor was to promise the enforcement of the laws.

Death of
Edward
the Con-
fessor.

His Pop-
ularity.

Edward the Confessor was the first English monarch who was believed to be able to cure scrofula by the touch of his hand, and for that reason that dreadful disease was called *King's Evil*. About a century after his death he was canonized as a saint, and for that reason he is called *the Confessor*. He was buried in the West Minster, a magnificent church which had been dedicated to St. Peter a few days before; the building of which had mainly occupied his later years. This splendid church is the historic Westminster Abbey, the burial-place of England's renowned heroes and statesmen. The English princes are buried at Windsor. The tomb of Edward the Confessor is among the most imposing objects of Westminster Abbey, and near it is the stone chair in which every English sovereign sits at his coronation.

"King's
Evil."

Edward's
Canoniza-
tion.

West-
minster
Abbey.

Edward's
Tomb.

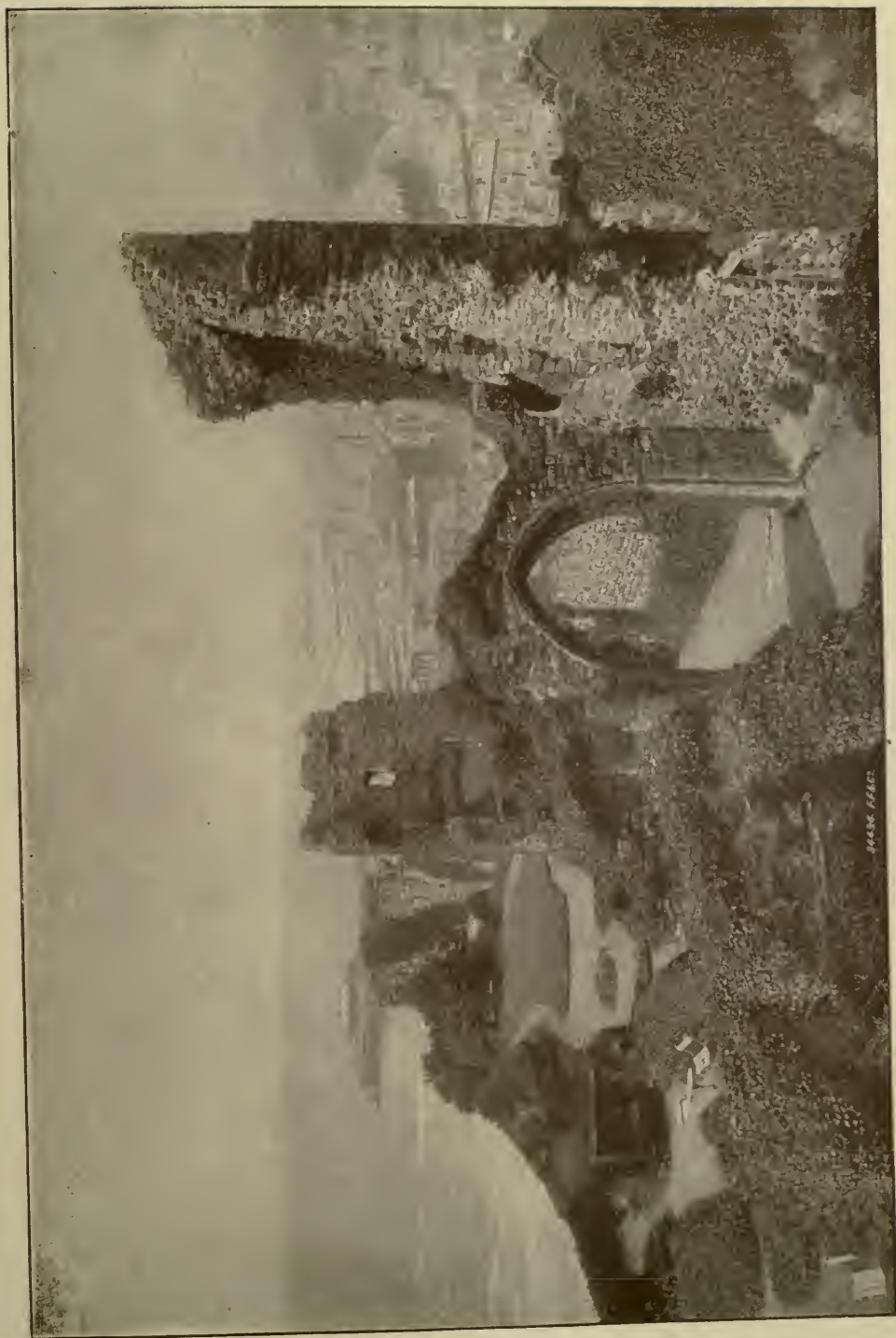
Harold II. On the very day of the burial of Edward the Confessor, **HAROLD II.**
A. D. was crowned King of England. A memorable year thus opened with
1066. these ceremonies. Before this year (A. D. 1066) had ended, England
 had suffered two great invasions, one from the north and the other from
Two the south, had raised and maintained greater fleets and armies than
Invasions she had seen before, and finally submitted to the yoke of a foreign
of conqueror.
England.

Invasion Tostig, Harold's brother, was a traitor to his kinsman and his coun-
of try. He instigated Harald Hardrada, King of Norway, to invade
England England and make that country the seat of a great Scandinavian em-
by Harald pire like that of Canute the Great. With a fleet larger than any that
Hardrada, had ever before issued from any Northern port, joined by ships from
King of Iceland, the Orkneys, Scotland, Flanders, and the Danish settlements
Norway. in Ireland, the Norwegian king sailed southward along the eastern
 shores of England, burned Scarborough and Holderness, landed on the
 coast and defeated the English under Edwin and Morcar in a desperate
 battle near York.

His That city opened its gates to the Norwegian invader before King
Victory Harold of England could come to its rescue. He had left the defense
near of the northern counties of England to their own earls, while he him-
York. self watched the southern coast, where the Norman invasion was ex-
 pected. But when he was informed of the defeat of Edwin and Mor-
 car, he marched northward with the utmost haste.

Harold's King Harold of England encountered King Harald Hardrada of
Prepara- Norway at Stamford Bridge, in Yorkshire, September 25, A. D. 1066.
tions. When the hostile armies were drawn up in battle array, the English
 king offered his brother Tostig wealth and a part of his kingdom if
 he retired from the struggle. Tostig asked: "If I accept these terms,
 what will you give my ally, the King of Norway?" Harold replied:
 "Seven feet of English soil, or, as he is very tall, perhaps a little
 more." This ended the conference; and the battle which followed
 lasted all day, Tostig and Harald Hardrada being defeated and both
 slain. In the midst of a banquet held at York in honor of this victory,
 King Harold of England received tidings that Duke William II. of
 Normandy had landed in Sussex with a formidable army.

Defeat Duke William heard of the death of Edward the Confessor and the
and accession of Harold while hunting in the park near Rouen, and he was
Death of instantly seized with ungovernable rage. He immediately sent an em-
Tostig bassy summoning Harold to relinquish the crown of England. Harold
and indignantly refused to do so, and even banished from England all the
Harald Normans who had been growing wealthy in English offices and estates
Hardrada through the favor of Edward the Confessor. Duke William II. was
 neither displeased nor disappointed, as Harold's defiant response opened



HASTINGS CASTLE
From a Photograph

1844

the way for the movement which the Norman duke had long in contemplation.

William collected an army of sixty thousand knights from the chivalry of Normandy, and soon had a fleet of almost a thousand vessels prepared to transport this army across the Channel into England. Pope Alexander II. blessed and encouraged the enterprise, on condition that England, when conquered, should be held as a fief of St. Peter. The great battle which was to decide the fate of England was fought at Senlac, nine miles from the seaport of Hastings, in Sussex, October 14, A. D. 1066. King Harold fought on foot at the head of his infantry; but his best soldiers had perished in the campaign against King Harald Hardrada of Norway, and the rest were wearied with forced marches, while the Normans were fresh and confident.

William's
Invasion
of
England.

Battle of
Senlac, or
Hastings.

The Pope's intervention on the side of the Norman duke disheartened the English, who had endeavored to drown their terrors during the night before the battle by revelry which did not have the effect of making their hands more steady or their hearts stronger. Both sides, however, fought with a bravery worthy of the prize for which they were contending, and the battle raged furiously from morn till eve. At one time a cry arose that the Duke of Normandy was slain, and his troops gave away in almost every part of the field; but William, galloping bare-headed over the sanguinary field, finally succeeded in rallying his panic-stricken followers.

Desperate
Valor on
Both
Sides.

William's
Heroism.

Finally Harold was struck in one eye with an arrow and fell dead from his horse, while his two brothers were likewise slain, and the English ranks were broken. The scattered hosts were pursued with terrific slaughter, and the Duke of Normandy held possession of the bloody field. The Pope's consecrated banner took the place of Harold's standard; and on the same spot the Norman Conqueror erected the altar of a magnificent abbey, that perpetual prayers might be offered for the repose of the souls that had passed away in that terrible conflict.

Death of
Harold
and His
Brothers.

Victory
of the
Duke of
Nor-
mandy.

After the battle of Hastings the important towns of Dover, Canterbury and Winchester readily surrendered to William the Conqueror. Earls Morcar and Edwin, along with Stigand, Archbishop of Canterbury, endeavored to crown Edgar the Atheling at London; but the Northern earls had plans of their own more important to them than the defense of their native land against the triumphant arms of a foreign conqueror. They withdrew their forces; and Edgar the Atheling, the young king-elect, with most of his adherents, hastened to the Conqueror's camp and tendered their submission. The leading men in the South of England—churchmen and statesmen—seeing no further hope of successful resistance, solicited the triumphant Duke of Normandy to accept the English crown; hoping that the holy office of anointing

England's
Submis-
sion
to the
Norman
Con-
queror.

and coronation would effect as great a change in the Norman Conqueror as it had in Canute the Great half a century before, and thus convert the stern invader into a wise and beneficent monarch.

Corona-
tion of
William
the Con-
queror.

The crowning of WILLIAM THE CONQUEROR at Westminster Abbey, on Christmas Day, A. D. 1066, completed the *Norman Conquest* of England. The native Anglo-Saxon monarchy was forever ended, and the whole destiny of England was changed, in consequence of the result of the battle of Hastings, which was thus one of the most important battles in all history. The Norman Conquest of England was more than the mere substitution of a foreign dynasty for the native Saxon kings, as the Conqueror stamped the impress of his race upon the English nation and gave it a new direction by ingrafting the Norman character and institutions upon the old existing Anglo-Saxon civilization.

Norman
Conquest
of
England.

Anglo-
Saxon
Social
Life.

Having sketched the political history of Anglo-Saxon England up to the time of the Norman Conquest, we will now take a brief view of the social life of the English people before they were reduced under the dominion of a foreign king and became subject to foreign laws and customs. By this time the Saxon and Danish sea-rovers had settled into orderly people, tilling the soil, working the mines and conducting an active commerce with the European Continent. English women were celebrated for their embroidery in gold thread, which was highly valued in the cities of France and Flanders.

Dwell-
ings.

The houses of the English were low wooden structures, with a hole in the roof instead of a chimney, and with wooden benches for chairs. A few very wealthy men had glass in their windows; but none had carpets, though the walls were frequently covered with elegantly embroidered tapestry.

Men's
Dress.

The tunic which the men wore was bound in round the waist with a belt, and generally extended no lower than the knees, only kings and nobles wearing them down to the feet. People of rank wore over this tunic a short tunic, or *surcoat*, made of silk and elegantly embroidered and ornamented. The rich wore a linen shirt, shaped much like a modern shirt. The poor wore no shirt, and had only a tunic made of coarse cloth. The slaves wore an iron collar around the neck, and were clad in tunics open at the sides.

Hair and
Beard.

The pictures of the Anglo-Saxons generally represent them as having gone bare-headed; though they occasionally wore fur caps. The hair was parted in the middle, and hung down over the shoulders in waving ringlets. No mustache was worn; and the beard was shaven on the top of the chin, the rest of it growing long and being kept very smooth, and usually being divided in the middle and hanging down in two points.



WILLIAM I RECEIVING THE CROWN OF ENGLAND

From the Painting by Benjamin West

The ladies wore a linen under-dress with long tight sleeves, and over this dress a wide robe or gown, fastened round the waist by a belt, and long enough to conceal the feet. The head-dress was a square piece of linen or silk, so put on as to conceal the hair and neck, and showing only the face. The old historians write about their curls and crimping-pins, but their pictures show us nothing but the face peeping through the folds of their *cover-chief*. While the men among the Anglo-Saxons were constantly adopting new fashions, the women made little or no change in their styles of dress for three centuries.

Women's
Dress.

Both sexes wore mantles, more or less splendid, according to their rank; also a profusion of gold ornaments, fringes and bracelets. The stockings of the Anglo-Saxon beaux were of gay colors, often red and blue. At one time they cross-gartered their legs, as the Scotch Highlanders still do.

Personal
Orna-
ments.

The Anglo-Saxon nobles spent most of their revenues in giving great feasts to their friends and followers. These feasts were more remarkable for their abundance than for their elegance. The meat was usually dressed by boiling. The Anglo-Saxons do not seem to have had grates or fire-places, but made a fire on the ground, and placed a kettle over it.

Feasts.

At these feasts they sat on long benches, at large square tables, and each person took his place according to his rank. But if any one took a higher place than that to which he was entitled, he was degraded to the bottom of the table, and all the company were at liberty to pelt him with bones.

Guests.

These tables were set out with exceeding nicety, and were covered with clean table-linen. Each person had a separate drinking-horn, there being no glasses. They had knives and wooden spoons, but no forks.

Dining
Tables.

As before remarked, the Anglo-Saxons were very ignorant, being able neither to read nor to write. Besides feasting, hunting and fighting, they passed their time in other ways. In rainy weather and winter evenings they played with their dogs, sharpened their arrows and brightened their spears.

Pastimes

Anybody who was able to sing a song, to play on a harp or to relate an amusing story was much courted and valued; and this caused some people to make it their business to learn all these accomplishments. These persons were called *gleemen*, now generally styled minstrels, and were in the habit of roving about the country, from house to house and from castle to castle, singing their songs and telling their stories, which were usually in verse. Everybody made these gleemen welcome, and was glad to see them. Even in war times, when it was dangerous for other people to travel, the gleeman went everywhere without being mo-

Gleemen,
or
Minstrels.

lest; as no one would hurt a poor gleeman, who was always so pleasant and so entertaining a guest. Alfred the Great visited the Danish camp in the character of a gleeman.

Back-gammon. Sometimes the Anglo-Saxons amused themselves by playing back-gammon, which was invented by the Welsh, who so named it from two words in their language, *back cammon*, or little battle.

Lord and Vassals. The relations between the nobles and the common people underwent some important changes under the later Saxon kings. Many free landholders, unable to maintain their independence, attached themselves to powerful lords, engaging to follow them in war, and sealing the agreement by the ceremony of *homage*. The vassal knelt before his new master, thus promising to be "*his man* for life and limb." The same ceremony was repeated, with greater magnificance, when the King of Scots did homage to Edgar the Peaceable or Edward the Confessor for his earldoms of Cumbria and Lothian, or when the great Duke of Normandy rendered princely fealty to the King of France.

CHAPTER XXII.

MOHAMMEDAN EMPIRES.

SECTION I.—PERSIA AND THE GHIZNIVIDE EMPIRE.

AFTER the Arabian conquest of Persia in A. D. 641, Arabian governors were appointed in the conquered country, and colonies from the burning sands of Arabia spread over the cold regions of Khorassan and Balkh. These colonies flourished in the soil to which they were transplanted. As before remarked, Persia remained under the dominion of the Khalifs for more than two centuries, during which the Persian people became Mohammedans. Persian history during this period is to be found in the history of the Moslem conquerors of the country, and even there it occupies a small and unimportant space. The only events of consequence are petty revolts of insubordinate governors, who attempted to erect their provinces into hereditary principalities when the power of the Khalifs declined.

Persia
under the
Arabian
Domin-
ion.

Many of the Persians who refused to accept Islam fled to other lands to escape death or oppression; but the fury of religious enthusiasm soon spent itself, and when the Khalif's person was no longer regarded as sacred the Persian scepter was ready to fall from the grasp of Omar's and Ali's feeble successors. So dazzling a prize soon tempted the ambitious native chieftains of Persia; and it was soon obtained by a man of humble origin, but who was ennobled by his valor, generosity and wisdom.

Growing
Weakness
of that
Domin-
ion.

This man was YAKOOB (Jacob) BEN LEIS, the son of a pewterer of Seistan. When young he worked at his father's trade, but all his gains were squandered among boys, with whom his boldness and prodigality made him a favorite. As he grew up, tempted by the distracted condition of his country, he became a robber, and was followed by those whom his liberality from childhood had attached to his fortunes. The number of his attendants and the success of his enterprises soon gave him wealth. The change from the successful robber to the renowned chieftain was easy in such a condition of society. His assistance was sought by the usurping governor of Seistan, and he profited by the

Yakoob
ben
Leis.

confidence thus reposed in him by at once seizing the person of his ally and the authority which he had assumed.

Yakoob and the Khalif of Bagdad.

The Khalif of Bagdad gladly received the alliance of Yakoob ben Leis, and gave him a commission to make war against his rebellious tributaries; but the bold and unscrupulous adventurer again betrayed his trust, making himself master of most of Eastern Persia. The Khalif sent an army commanded by his brother, who defeated Yakoob near Bagdad; but Yakoob was undismayed by this casual reverse, and soon recruited his forces, after which he marched against Bagdad. The Khalif sent another mission to Yakoob, who was dangerously ill when it reached his camp.

Yakoob and the Khalif's Envoy.

Yakoob ordered that the Khalif's envoy should be brought into his presence, and that his sword, some coarse bread and dried onions should be laid before him. Yakoob said to the envoy: "Tell your master that if I live, this sword shall decide between us. If I conquer, I will do as I please; if I am conquered, this coarse fare will suffice for me." This speech, indicating his stern resolution, is the last act recorded of Yakoob ben Leis, who died two days later, A. D. 877, transmitting almost all of Persia to his brother Amer.

His Character and Rule.

The Oriental writers describe Yakoob ben Leis as a person whose manners were most pleasant and conciliatory, while also characterized by great simplicity. The attachment of his followers to his person and fortunes was extreme, and the playmates of his boyhood attained the most exalted positions in the government. He is also called Soffar, and the dynasty which he founded is called the Soffarides.

Soffarides.

Amer and the Bagdad Khalif.

AMER, Yakoob's brother and successor, showed a very different disposition by his conduct towards the Khalif of Bagdad, addressing him a respectful letter, and consenting to hold Persia as the nominal vassal of the Khalif. He prospered for some years, during which he sent yearly presents to the Commander of the Faithful. But this loyalty did not last, as disagreements and wars arose. Unable to enforce his authority, the Khalif instigated a chief of Transoxiana to attack his rebellious vassal.

Amer's Unsuccessful Expedition against the Tartars.

Amer sent one of his generals against the Transoxianian chief, but this general was defeated; and Amer resolved to advance across the Oxus, in opposition to the advice of his counselors. He led an army of seventy thousand men in this expedition. The Tartar chieftain did not have more than twenty thousand men; but valor overcame numbers, and the Persians were utterly routed. Amer fled, but was taken prisoner after his horse had fallen.

Taker.

The fortunes of Amer's family fell with him. His grandson **TAKER** struggled for power in his native province; but after a reign of six years his authority was subverted by one of his own officers, who seized

him and sent him a prisoner to Bagdad. The only prince of the family who attained any eminence was a chief named Kuliph, who established himself in Seistan and maintained his power over that province until Mahmoud of Ghizni defeated him and made him prisoner.

Fall
of the
Soffar-
ides.

From the fall of the dynasty of Yakooob ben Leis to the rise of Mahmoud of Ghizni is a period of almost a century; during which Persia was divided between the two families of Samanee and Dilamee—the first reigning over Eastern Persia and Afghanistan, and the other over Western Persia. These two dynasties distracted Persia by their wars.

Rival
Dynasties
of
Samanee
and
Dilamee.

ISMAIL SAMANEE traced his descent from Bahram Choubeen, the warrior who contended with Khosrou Parviz for the Persian crown. Oriental writers represent him as brave, generous, pious and just. He took Amer prisoner, and when that prince offered to ransom himself by revealing immense treasures Ismail spurned the offer, saying: "Your family were pewterers. Fortune favored you for a day, and you abused her favors by plundering the faithful. That wicked act has rendered your fall as rapid as your rise. Seek not to make my fate like yours, as it would be if I soiled my hands with such sacrilegious wealth!"

Ismail
Samanee
and
Amer.

But Ismail's virtue underwent a severer test. After he had taken the city of Herat, his army was greatly in need of money. Ismail had given his word not to levy a contribution on that city, but his soldiers clamored that he should consider their merits and necessities before a pledge which he had given too hastily. Ismail was firm; and as his army became more distressed every hour, he ordered them to march away, lest the temptation to violate his word should be too great. He pitched his camp not far from Herat, where his wants were relieved by a singular accident. In a dry well were found several boxes of treasures, which proved to be part of Amer's wealth which had been stolen by one of his servants from the palace of Seistan. Ismail rejoiced at this good fortune. He paid his soldiers, and bade them learn from what had occurred that God would never desert the man who withstood temptation and preserved his faith inviolate.

Ismail's
Honorable
Conduct
at Herat.

The Dilamee family received their name from their native village, and traced their descent to the ancient Persian kings, but the first of the dynasty mentioned in history was the fisherman Dilam. His son, ALI BUYAH, who held a command in the Persian army, defeated the governor of Ispahan, who held his authority under the Khalif of Bagdad. By the immense plunder obtained by this victory Ali Buyah at once acquired renown. He drove the Khalif from his capital, but the Khalif made a treaty with him, appointing him viceroy of Fars and Irak. Accidental discoveries of treasures gave him immense

Origin
of the
Dilamee
Family.

Ali
Buyah
and the
Bagdad
Khalif.

**Ali
Buyah's
Dominion.**

wealth and promoted his advance in power by enabling him to enlarge his territory, so that he became master of all the provinces from Khorasan to Bagdad. After a few generations this dominion was transferred to Mahmoud of Ghizni, with whom commenced the Ghiznvide empire.

**Origin
of the
Ghizni-
vide
Empire.**

The Ghiznvide empire derives its names from Ghizni, or Ghazni, a city of Afghanistan, about sixty miles south of Cabul. The history of the Ghiznvide sovereigns has usually been included in that of Persia, though their dominions were not always comprised within the limits of Persia proper. The founder of the Ghiznvide empire was ABUSTAKEEN, a noble of Bokhara, who, about the year A. D. 976, renounced his allegiance to Munsoor, a prince of the Samanee dynasty, and retired to Ghizni at the head of seven or eight hundred followers. By successful wars with the Persians, Abustakeen was enabled to establish a petty principality, with Ghizni for its capital.

**Its
Founder,
Abus-
takeen.**

**Subuc-
tageen's
Con-
quests
in India.**

SUBUCTAGEEN, one of Abustakeen's successors, turned his arms against Hindoostan, for the purpose of acquiring fame and plunder, and extending Islam. Subustageen defeated Jypaul, the sovereign of Northern India, captured Cabul, and overran the fine province of the Punjab, in his first campaign; and in his second he was still more successful. After being severely defeated, Jypaul submitted, agreeing to pay tribute.

**His Son
Mahmoud
and the
Hindoo
Prince.**

The zeal of the young Mahmoud, Subuctageen's son, spurned these offers. He vehemently urged his father to make no compact with idolators. When the Hindoo prince heard of Mahmoud's intolerance he bade him beware how he drove brave men to despair. Said he: "My followers, who appear so mild and submissive, will, if they are irritated, soon change their character. They will murder their wives and children, burn their houses, loosen their hair, and rush upon your ranks with the energy of men whose only desire is revenge and death."

**Mah-
moud's
Acces-
sion.**

Subuctageen knew that there was truth in this threat, and disregarded his son's advice. But within a year the armies of Ghizni overran Jypaul's territory with frightful slaughter. Subuctageen died soon afterwards, and was succeeded by his son MAHMOUD, A. D. 977. Mahmoud ascended the throne of Ghizni at a ripe age, when his powers were matured by experience in war and government. His ruling passions were devotion to the Mohammedan religion and the love of military glory. Both these passions had become ardent from restraint, and blazed forth on his accession to power with a lustre which, according to a Mohammedan author, filled the whole world with terror and admiration.

**His
Moslem
Zeal and
Military
Ambition.**

**His Relig-
ious War
in India.**

After securing the friendship of the Khalif of Bagdad, and marrying a Tartar princess, Mahmoud of Ghizni began a religious war against the idolators of Hindoostan, and this war occupied most of his reign.

He was completely successful in his first two campaigns. Unable to defend his dominions, Jypaul resolved to heroically sacrifice his own life to propitiate the gods whom he adored, hoping to see the divine interposition manifested for the defense of the national religion. He transferred the government of his dominions to his son, after which he mounted a funeral pile and prayed that his death amid the flames might expiate those sins which he imagined had subjected his unhappy kingdom to the Divine vengeance.

**Jypaul's
Self Im-
molation.**

Anundpal, Jypaul's son and successor, was as unfortunate as his father. His army, encamped near the Indus, is said to have exceeded three hundred thousand men. Mahmoud seems to have regarded it with some apprehension. He remained in sight of it for forty days without coming to an action, defending his camp by a deep intrenchment. His enemies at length determined to attack him. The trench was carried by the fury of the first assailants, and many of Mahmoud's army were slain; but in the midst of this success Anundpal's elephant took flight, thus carrying dismay and confusion among the Hindoo ranks, so that Anundpal's troops instantly fled, and were pursued for two days, during which more than twenty thousand were slain.

**Mah-
moud's
Victory
over
Anund-
pal.**

Mahmoud followed up his victory by advancing into Hindoostan, destroying temples and idols, and seizing the wealth of those whom he had vanquished. On his return to Ghizni he celebrated a festival, at which he displayed to the admiring and astonished people golden thrones, magnificently ornamented, constructed from the plunder of twenty-six thousand pounds of gold and silver plate, with fourteen hundred and eighty pounds of pure gold, seventy-four thousand pounds of silver, and seven hundred and forty pounds of set jewels.

**Mah-
moud's
Immense
Booty.**

Mahmoud led his next expedition against Jannaser, a famous site of Hindoo worship, seventy miles north of Delhi. The temple at that place was destroyed by the fanatic zeal of Mahmoud, who broke its famous idol, Jugsoom, and sent its fragments to Ghizni to be converted into steps for the principal mosque, so that the faithful might tread on the mutilated image of superstition as they entered the temple of the One True God. Mahmoud passed the next two years in the conquest of Cashmere and the hilly provinces in its vicinity. Many of the people in all the territories conquered by Mahmoud and annexed to his empire were forced to accept Islam.

**His
Destruc-
tion of
Hindoo
Idols.**

**His
Conquest
of Cash-
mere.**

While Mahmoud was establishing his authority in Khorassan, Hindoostan obtained a brief respite of a year. When he had accomplished this task he prepared to attack the celebrated Hindoo city of Kinoge. Though the distance was great and the obstacles numerous, Mahmoud began his march with a hundred thousand cavalry and thirty thousand infantry—the flower of his army. His movements were so

**His Ad-
ditional
Con-
quests
in India**

His Destruction of Idols.

rapid that the city was utterly surprised and fell an easy prey to the invader. He then conquered Meerut, a great and opulent principality. He took the holy city of Muttra, and broke all the idols in the place, but did not destroy its great and solid temples. In the letters which he wrote to Ghizni he gave the most glowing description of the architecture of these elegant structures. When he returned to his capital his own share of the plunder was estimated at two million two hundred and fifty thousand dollars in money, fifty-three thousand captives, three hundred and fifty elephants, and a vast quantity of jewels. The private spoil of the army was much greater.

His Vast Spoils.

His Adornment of His Capital, Ghiznee.

After this triumph Mahmoud seemed disposed to indulge himself with a period of rest. He employed some of the wealth which he had amassed in adorning his capital. The nobles of Ghizni imitated their king's example, and Ghizni soon rivaled the most celebrated Oriental cities in the elegance and magnitude of its public and private edifices. The grand mosque erected by Mahmoud surpassed every other structure. The beauty of the marble of which it was constructed, and the superior style of its architecture, were admirable, as were also the elegance of the carpets and the golden branch-lights with which it was ornamented. Mahmoud's vanity was flattered by hearing this favorite edifice styled the "Celestial Bride."

Mahmoud and the Bagdad Khalif.

Mahmoud sent an account of his victories written in verse to the Khalif of Bagdad, with a variety of valuable presents. This poetic eulogy was read publicly at the Khalif's capital, and every means was employed to stimulate Mahmoud's pride and bigotry to further exertions in the Mohammedan cause.

Mahmoud and the Temple at Gujerat.

Mahmoud's zeal and avarice required no stimulant. He had heard of a rich Hindoo temple in Gujerat, the priests of which boasted of the power of their famous idol Somnauth, and ascribed all the misfortunes of Northern India to the impiety of the inhabitants. Mahmoud resolved to destroy this idol. He marched to Somnauth, which the Persian authors describe as a lofty castle situated on a narrow peninsula, bounded by the ocean on three sides.

A Hindoo Herald's Message.

No sooner had Mahmoud encamped near the temple than a herald from the castle informed him that the god Somnauth had brought the Mohammedans before the walls of this temple that he might blast them with his wrath. Mahmoud smiled at the idol's threatened vengeance, and gave orders for the attack the following morning.

Desperate Hindoo Defense.

The Hindoos were driven from the walls at the first assault, and assembled about their idol, vainly imploring its aid. As they found no supernatural assistance at hand, they rushed upon their Moslem enemies with the fury of despair, and drove them back from their walls. Night put an end to the frightful carnage, and the assault was

renewed on the following morning with increased vigor. Mahmoud's warriors mounted the walls everywhere, but were everywhere cast down headlong by the Hindoos, whose eyes are said to have been streaming with tears, while their bosoms were burning with rage. They believed that the god whom they adored had abandoned them, and their only desire for life was to take vengeance on their enemies. Their desperate valor forced Mahmoud to raise the siege.

**Hindoo
Valor and
Fanaticism.**

The Hindoos were unexpectedly reinforced, and the battle was renewed. Mahmoud saw his soldiers were exhausted and giving way before the foe. He sprang from his horse, prostrated himself on the ground, and implored God to favor the one whose desire was to advance the glory of His holy name. He remounted his steed in an instant, seized one of his bravest generals by the hand, invited him to charge the enemy, and win either a glorious victory or a crown of martyrdom. When Mahmoud's soldiers saw that their sovereign was resolved not to survive defeat, they determined to share his fate and again rushed into battle with irresistible fury. The Hindoos fled in all directions, and Mahmoud's valor was crowned with a brilliant victory.

**Mah-
moud's
Moslem
Valor and
Fanaticism.**

**His
Decisive
Victory.**

The inhabitants of Somnauth had watched the battle with extreme solicitude, and when they saw that all was lost they abandoned the walls which they had so gallantly defended. Many of them put to sea with their families and property, but were pursued and captured. The spoil found in the temple was immense. But the destruction of the famous idol—a gigantic image fifteen feet high—was the glory claimed by Mahmoud.

**Flight
and
Capture
of the
Van-
quished.
Vast
Spoil.**

After giving the image a blow with his mace, Mahmoud ordered it to be broken and that two fragments of it should be sent to Ghizni, one to be placed at the doorway of the great mosque, and the other in the court of his palace. Two pieces were to be sent to Mecca and Medina. Some Brahmans came forward at this moment and offered several millions of money if Mahmoud would spare the idol. Mahmoud's officers advised him to accept the ransom; but he exclaimed that he desired the title of a breaker, not a seller, of idols, and ordered that the idol should be instantly demolished. It was accordingly burst open, and a vast quantity of rich jewels was discovered within, the value of which far exceeded the ransom which had been offered by the Brahmans.

**Mah-
moud's
Destruc-
tion of
the Idol
Som-
nauth.**

**Immense
Plunder.**

Mahmoud extended his dominions by conquest until his empire equalled in power the New Persian Empire of the Sassanidae under the Sapers and the Khosrou, extending to Bokhara and Kashgar on the north, to Bengal and the Deccan on the east and south, and to Bagdad and Georgia on the west. Mahmoud died in a magnificent palace which he had vainly styled "The Palace of Felicity." Just before he expired he took a last and mournful view of his army, his court, and the

**Mah-
moud's
Con-
quests
and Vast
Domin-
ions.**

**His
Death.**

vast treasures which he had amassed by his wonderful successes. He is said to have burst into tears at the sight.

His
Patronage
of Archi-
tecture
and
Litera-
ture.

Mahmoud's court was splendid beyond example. The edifices which he erected were noble monuments of architecture, and he was a most liberal patron of learned men and poets. We are indebted to his love of literature for all that remains of the history of ancient Persia contained in the noble epic poem entitled the *Shah Nameh*, "Book of Kings," written by Firdusi, the celebrated Persian poet of the eleventh century.

His
Love of
War and
Religious
Persecu-
tion.

The dark shades of Mahmoud's character were his love of war and his religious persecution. In every country which he subdued the horrors of war were increased by religious fanaticism. The desolation wrought by his conquering hosts is illustrated by a popular tale. Mahmoud's Vizier pretended to know the language of birds. One day, as Mahmoud and his Vizier were walking in a forest, they observed a couple of owls perched together on a tree. Mahmoud desired to know the subject of their conversation. The Vizier, after pretending to listen to the birds, replied: "The old owl is making a match with the other for her daughter. She offers a hundred ruined villages as her dowry, and says, 'God grant a long life to Sultan Mahmoud, and we shall never want for ruined villages.'"

Anecdote
of Mah-
moud
and His
Vizier.

Decline
of the
Ghizni-
vide
Empire
under
Masoud.

Mahmoud died A. D. 1028, and the decline and fall of the Ghiznive dynasty was as rapid as its rise. MASOUD, Mahmoud's son and successor, made several incursions into Hindoostan to maintain the tranquillity of the territories acquired by his father in that country; but the Seljuk Turks made inroads into his own dominions and completely defeated him.

Rapid
Decline
under
Madood.

Masoud was succeeded by his brother MADOOD, and the Ghiznive empire declined very rapidly during the latter's reign. For more than a century the history of this empire presents nothing but an uninteresting and disgusting detail of petty wars, rebellions and massacres. During BYRAM's reign Ghizni was captured by Sourî, an Afghan prince of Ghour; but Byram, favored by the attachment of the inhabitants, recovered his capital and took his enemy captive, thus triumphing in the end.

Capture
and
Recovery
of
Ghiznee.

Byram's
Cruelty to
Sourî.

Byram disgraced his victory by the cruelties which he inflicted on his captive, in retaliation for the disgrace which he had suffered. He caused Sourî to be stripped, painted black, then mounted upon a lean bullock, with his face turned in an opposite direction from the animal's head, and to be carried through the streets of Ghizni in that condition. After being exposed to all the insults of the mob, Sourî was put to death by the most cruel torture, and his head was sent to Sanjar, the Seljuk Turkish Sultan, in token of triumph.

Allah, Souri's brother, upon hearing of his fate, summoned his mountaineers to arms, and led them to Ghizni, breathing vengeance against his brother's murderers. The fury of the Afghans was irresistible. Byram was thrown from his elephant, saved his life with difficulty, and fled into Hindoostan. His army was totally routed, and the victorious Allah entered Ghizni, which suffered for a full week from the fury of his soldiers, who perpetrated the most shocking horrors, sparing neither age nor sex. The humble shed, the stately palace, the sacred temple, all were involved in one common ruin. Many of the nobles and priests who had been made captives were conveyed to Ghour, and there publicly put to death, their blood being used to wet the mortar for repairing the walls of that city.

Capture
and
Destruc-
tion of
Ghiznee
by Allah,
Souri's
Brother.

Byram's cruelty was visited on his posterity. His grandson, KHOSROU II., was taken captive by Allah and put to death, thus ending the dynasty whose fame in history may be solely assigned to Mahmoud. They were overthrown by a family which had for a long time submitted to them, but whose doubtful allegiance was a source of constant uneasiness; as the princes of Ghour, who were descended from Tobak, and who boasted that their ancestors had successfully opposed Feridoon, reluctantly submitted to the sovereigns of Ghizni. The situation of their country, amid rugged and barren mountains, was favorable to insurrection; and their power increased as that of Mahmoud's successors declined, until they finally rose on the ruin of the Ghiznvide dynasty, ascending not only the throne of Ghizni, but also that of Hindoostan. The Ghiznvide empire ended A. D. 1160, when Persia had been under the dominion of the Seljuk Turks for a century and a-half.

End of the
Ghizni-
vide
Dynasty.

The
Princes of
Ghour.

SECTION II.—EMPIRE OF THE SELJUK TURKS.

IN the eleventh century a new power arose in Western Asia, which swayed the destinies of that quarter of the world for about a century. This new power was the Seljuk Turks, who derived their name from SELJUK, a famous chief, who was obliged to leave the court of Bighoo Khan, the sovereign of the Turks of Kipzak, who inhabited the plains of Khozar. Seljuk and his followers emigrated from the steppes of Tartary to the plains of Bokhara, early in the eleventh century.

Seljuk
and the
Seljuk
Turks.

Seljuk died at a very advanced age; and his son Michael was known to Mahmoud of Ghizni, the celebrated Afghan conqueror of Persia and India, by whom he was greatly honored, and who is said to have persuaded him to cross the Oxus and settle in Khorassan. The first lands which this Turkish tribe received from the Ghiznvide dynasty were granted by Masoud, Mahmoud's successor, A. D. 1037. Masoud

Their
Settle-
ment in
Khoras-
san.

Togrul. was obliged to enter into a treaty with the Seljuk Turks on account of his inability to oppose their progress. **TOGRUL**, the Turkish leader, assumed the title and state of a sovereign at Nishapur, in Khorassan.

**His
Conquest
of Irak
and
Capture
of
Bagdad
and
Mosul.**

From that point Togrul extended his conquests westward, encouraged thereto by the distracted condition of the dominions of the Khalif of Bagdad. Leaving his brother Daood in Khorassan, he advanced into the Persian province of Irak, which he subdued. He then marched against Bagdad, captured that city, and took the Khalif Al Kaymen prisoner. After this he led an expedition against Mosul and its vicinity, which he soon conquered; after which he returned to Bagdad in triumph, and was there received by Al Kaymen with great pomp and magnificence.

**Togrul
and the
Bagdad
Khalif.**

We are told that the Turkish monarch approached the Commander of the Faithful on foot, accompanied by his nobles, who laid aside their arms and joined in the procession. The Khalif appeared with all the equipage of state that belonged to his high office, seated on a throne, which was concealed by a dark veil. The celebrated *bourda*, or black mantle, of the Abbássides, was thrown over his shoulder, while his right hand held Mohammed's staff.

**Togrul's
Commission
as
Vicar of
the Holy
Prophet.**

Togrul kissed the ground, stood in a respectful posture for a short time, and was then led to the Khalif, near whom he was seated on a throne. His commission was then read, appointing him the lieutenant, or Viceregent, or the Vicar of the Holy Prophet, and the lord of all the Mohammedans. He was invested with seven dresses, and seven slaves were bestowed upon him; this ceremony implying that he was appointed to rule the seven regions subject to the Khalif of Bagdad. A veil of gold stuff, scented with musk, was thrown over his head, on which were placed two crowns, one for Arabia and the other for Persia. Two swords were girt on his loins, to signify that he was ruler of the East and the West. This display satisfied the Khalif's pride, and the Turkish chieftain was pleased to receive a sanction for his conquests from the spiritual head of Islam, who was still considered by orthodox Moslems the only source of legitimate authority.

**His
Conquest
of Persia.**

Togrul quickly subdued all Persia, and adopted measures to organize a permanent dominion in that country. He appears to have possessed all the good and bad qualities of a Tartar chieftain. He was violent in temper and insatiable of conquest, but was likewise distinguished for his courage, frankness and generosity. His family and tribe were converted to Islam when Seljuk first settled near Bokhara. The Khalif of Bagdad greeted Togrul on his first victories in Persia with the title of *Rukun u Deen*, "the Pillar of the Faith," and he seems to have promoted with zeal the religion which he professed. He erected many mosques, and patronized pious and learned men.

**His
Character
and
Actions.**

Togrul died A. D. 1063, and was succeeded by his nephew ALP ARSLAN, "the Conquering Lion," who was noted for his valor, generosity, and love of learning. The Mohammedan writers represent him as one of the best among Asiatic sovereigns, as he was certainly one of the most renowned. But he was a cruel persecutor of the Christians of Armenia, Georgia and Iberia, and such are the actions which the Mussulman historians describe as the most commendable. It was his custom to put a large iron collar—or, according to some writers, a horseshoe—as a mark of ignominy, on the back of every Christian who refused to renounce his religion and accept Islam. His invasion of Georgia, and the severities with which he treated the inhabitants of that country who manifested reluctance to embrace the Moslem faith, aroused the court of the Eastern Roman Emperor to a sense of its imminent peril from the Turkish armies, which had by this time advanced into Asia Minor as far west as Phrygia.

Alp-Arslan.

His Good Side.

His Persecution of Christians in Armenia, Georgia and Iberia.

The Eastern Emperor Romanus Diogenes led his armies against the invaders, and by his skill and courage forced them back upon their frontier. Romanus Diogenes desired to improve his success, and marched into Armenia and Azerbaijan. He encountered Alp Arslan near the village of Konongo, in Azerbaijan. The Turkish monarch was confident in his own courage and that of his own army, but trembled at the thought of shedding Moslem blood, and offered liberal terms to the Eastern Roman Emperor.

Alp Arslan and Romanus Diogenes.

The Mohammedan historians tells us that Romanus Diogenes ascribed Alp Arslan's moderation to a wrong cause, and insolently replied that he would listen to no terms unless the Turkish sovereign abandoned his camp to the Roman army and surrendered his capital, Rei, as a pledge of his sincere desire for peace.

Demand of Romanus Diogenes.

When Alp Arslan heard this reply he prepared for action. Romanus Diogenes was confident of victory, and Alp Arslan resolved not to survive defeat. The Turkish monarch made a display of pious resignation by tying up his horse's tail and clothing himself in a white robe or shroud, perfumed with musk. He exchanged his bow and arrows for a cimeter and mace; while his conduct, his dress and his speeches proclaimed to every soldier that if he was unable to preserve his earthly dominion by a victory over the unbelievers he was determined to obtain a crown of martyrdom.

Alp Arslan's Preparations.

The troops of Romanus Diogenes began the engagement and were at first victorious; but the Emperor had led them too far, and when he desired to retreat to his camp his ranks were thrown into a panic by the cowardice and treachery of his followers. Alp Arslan took advantage of the crisis, and a general charge of his entire army completed the defeat of the Christian host. The Emperor Romanus Diogenes

His Victory over Romanus Diogenes.

was wounded and taken prisoner by an obscure officer whom Alp Arslan at a general review on the morning of that day had threatened to disgrace on account of his mean and deformed appearance.

**Captivity
of
Romanus
Diogenes.**

The illustrious prisoner was taken before the Turkish Sultan, who treated him with the greatest kindness and consideration. At their first conference Alp Arslan asked his captive what he would have done if he had conquered. The haughty Romanus Diogenes answered: "I would have given thee many a stripe." This reply excited no anger in the conqueror, who simply smiled and asked the captive Emperor what he expected would be done to him. The Emperor replied: "If thou art cruel, put me to death; if vainglorious, load me with chains and drag me to thy capital; if generous, grant me my liberty."

**Release of
Romanus
Diogenes.**

Alp Arslan, being neither cruel nor vainglorious, released his distinguished prisoner, gave all his captives dresses of honor, and bestowed upon them every mark of respect and friendship. To requite these favors, Romanus Diogenes agreed to pay a large ransom and a fixed tribute annually; but he could never recover his throne, which had been usurped during his absence. Alp Arslan was preparing to restore the deposed Emperor to the Byzantine throne by force of arms, when he was informed that the unfortunate Romanus Diogenes had been imprisoned and put to death by his subjects.

**His Over-
throw and
Murder.**

**Alp
Arslan's
Conquest
of
Khorasm.**

After his triumph over the armies of the Eastern Empire, Alp Arslan determined on a still more arduous enterprise. He desired to establish the dominion of Seljuk's posterity over their native country, and he summoned his warriors to invade those immense regions whence their fathers had issued. His power now extended from Arabia to the Oxus, and his army consisted of two hundred thousand soldiers. He marched into Khorasm and subdued most of that country, after which he built a bridge over the Oxus and crossed that stream without opposition, but his proud career was now approaching its end.

**His
Capture
of
Berzem.**

Alp Arslan's operations in Khorasm had been prolonged by the resistance of a small fortress called *Berzem*, defended by a chief named Yusuf. Incensed that his grand designs should have been delayed by so contemptible a fortress, the Turkish Sultan, after taking it, ordered its gallant defender to appear before him, and reproached him for his insolence and obstinacy in resisting the Turkish army. Yusuf was provoked to a violent reply, and Alp Arslan so far forgot himself as to order his captive to be put to a cruel death. Thereupon Yusuf drew his dagger and attacked the Turkish Sultan. The guards rushed in; but Alp Arslan, who considered himself unrivaled for his skill in archery, seized his bow and ordered his guards to stand aloof, and they obeyed him. The Sultan missed his aim; and before he could draw another arrow he fell under Yusuf's dagger, but the assailant instantly

**His
Assassi-
nation by
Yusuf.**

received death from a thousand of the Sultan's followers, while the wounded Sultan was conveyed to another tent.

Yusuf's
Assassination
by
Turkish
Soldiers.

Said the dying Alp Arslan to those around him: "I now call to mind two lessons which I received from a reverend sage. The one bade me despise no man; the other, not to estimate myself too highly, or to confide in my personal prowess. I have neglected what his wisdom taught. The vast numbers of my army, which I viewed yesterday from an eminence, made me believe that all obstacles would yield to my power. I have perished from my errors, and my end will show how weak is the power of kings and the force of man when opposed to the decrees of destiny."

Alp
Arslan's
Dying
Words.

Alp Arslan lived long enough to transmit his dominion to his worthy son, MALEK SHAH, A. D. 1073. The dying Sultan entreated his son and successor to intrust the chief direction of public affairs to the wise and pious Nizam ul Mulk, a deservedly famous minister, to whose virtue and ability he ascribed the success and prosperity of his own reign. Alp Arslan's remains were interred at Merv, in Khorassan; and the following impressive sentence was inscribed on his tomb: "All who have seen the glory of Alp Arslan exalted to the heavens, come to Merv, and you will behold it buried in the dust."

Malek
Shah and
Nizam
ul Mulk.

Alp
Arslan's
Epitaph
at Merz.

Under Nizam ul Mulk's wise administration the empire of the Seljuk Turks attained the highest prosperity, and Persia enjoyed a degree of tranquillity which it had not seen for a long time. But this worthy minister had no military talents. In the few army operations in which he was engaged he appears to have trusted more to his piety than to his valor. When foiled in his effort to obtain possession of a castle in the province of Fars, or Persia proper, he consoled himself by the philosophical reflection that "a man should not become impatient from disappointment, as it could not cure, but it doubled the pain." When the same fortress capitulated, because the fountains which supplied it became dry, he attributed his success entirely to his prayers.

Nizam
ul Mulk's
Wise
Adminis-
tration.

Capture
of a
Castle
in Fars.

The Sultan Malek Shah's generals conquered almost all of Syria and Egypt; and this renowned sovereign was more fortunate than his valiant father, as he subdued Bokhara, Samarcand and Khorasm, and even received homage from the Tartar and Turkish tribes beyond the Jaxartes, compelling the sovereign of the remote country of Kashgar to coin money in his name and to pay him a yearly tribute.

Turkish
Conquest
of Egypt,
Syria and
Central
Asia.

It is said that when Malek Shah was crossing the Oxus the ferrymen on that river complained that they were paid by an order on the revenues of Antioch. The renowned Sultan spoke to his minister; and Nizam ul Mulk replied: "It is not to defer payment of their wages, but to display your glory and the wide extent of your dominions." Malek Shah was pleased with this flattery, and the boatmen's complaints ceased

Malek
Shah
and the
Ferrymen
on the
Oxus.

when they discovered that they could negotiate the bill without loss. This circumstance is curious, as showing something of the monetary system of that time.

**Malek
Shah's
Vast Do-
minions.**

Malek Shah is said to have traveled over his vast empire twelve times. During his reign the Seljuk dominions extended from the Mediterranean in the west almost as far east as the Great Wall of China; and prayers were every day offered for his health in the mosques of Jerusalem, Mecca, Medina, Bagdad, Ispahan, Rei, Bokhara, Samarcand and Kashgar.

**Anecdote
of Malek
Shah and
Nizam
ul Mulk.**

Oriental historians relate numerous incidents to show the goodness and greatness of Malek Shah. It is said that, on coming out of a mosque, before he fought a battle with his brother, who disputed his title to the Turkish crown, he asked Nizam ul Mulk what he had prayed for. The illustrious minister replied: "I have prayed that the Almighty may give you victory over your brother." The Sultan responded: "And I prayed that God may take my life and crown if my brother is worthier than I to reign over the faithful." This noble sentiment was crowned with the success it sought as the reward of superior piety and virtue.

**Disgrace
and
Assassi-
nation of
Nizam
ul Mulk.**

But Malek Shah's character is marked with a blemish which all his glories cannot eradicate. He listened to Nizam ul Mulk's enemies and disgraced the old and virtuous minister, who soon afterward perished by an assassin's dagger. Malek Shah's fortunes seemed to decline from the hour of his worthy minister's fall; and the Turkish nation, which for half a century had revered the sage whom the Sultan destroyed, saw without regret the changed fortune of its ungrateful sovereign.

**Death of
Malek
Shah.**

Malek Shah survived his illustrious minister but a few months. He was greatly attached to the city of Bagdad, and desired to make that seat of the Eastern Khalifs the capital of his vast empire, endeavoring to persuade the Khalif Al Moktadi to remove to another place. The Khalif requested a delay of ten days, which was granted; but during that brief period the renowned Sultan was seized with a sudden illness, which put an end to his life, A. D. 1092.

**Persia
under
Malek
Shah.**

Few sovereigns have attained to the glory and power of Malek Shah. Under his sway Persia enjoyed a longer period of tranquillity than during any other period of her history; and this tranquillity was attributable to the wise administration of Nizam ul Mulk, in whom the great Sultan implicitly confided until within a few months of his death. Persia was greatly improved during this period, many colleges and mosques being erected, and agriculture being promoted by the construction of canals and water-courses throughout that renowned Oriental land.

Learning was also encouraged, and an assembly of astronomers from every portion of Malek Shah's dominions was employed for several years in reforming the calendar. Their labors established the *Jellalean*, "the Glorious Era," which began March 15, A. D. 1079. Its name *Jellalean* was in honor of the Sultan, one of whose titles was *Jellaledeen*, "the Glory of the Faith." This great work is a remarkable evidence of the attention given in the empire of the Seljuk Turks to one of the noblest of all sciences.

His
Patronage
of
Learning.

The
Jellalean.

For a period of forty-eight years after Malek Shah's death, from A. D. 1092 to 1140, the Turkish Empire was distracted by civil wars. Malek Shah's four sons all occupied the Turkish throne in succession. SANJAR, one of these, held the government of Khorassan at the time of his father's death, and had little share in the troubles that followed; but from the time of the death of his brother MAHMOUD, in A. D. 1140, he may be considered the reigning Sultan.

Civil
Wars.

Sanjar
and Mah-
moud.

Sanjar always resided in Khorassan, whence he extended his dominion eastward beyond the Indus, and northward beyond the Jaxartes. He compelled Byram Shah, a Ghiznvide sovereign, whose capital was Lahore, in the Punjab, to pay him tribute. To render his magnificence more complete, the Kingdom of Khorassan was bestowed on Sanjar's cupbearer—a circumstance which has caused Sultan Sanjar's flatterers to say that he was served by kings.

Sanjar's
Kingdom
of Kho-
rassan.

But Sanjar, after a long reign, marked by remarkable success and splendor, experienced the most cruel reverses. He undertook a distant expedition into Tartary, to attack Ghour Khan, the sovereign of Kara Khatay, in which he suffered a signal defeat, his army being almost wholly cut to pieces, his family being made prisoners, and all his baggage being plundered. He escaped to Khorassan with a few followers, and was there reminded by a flattering poet that "the condition of God alone was not liable to change."

Sanjar's
Defeat by
Ghour
Khan.

Sanjar afterwards suffered greater misfortunes. The Turkoman tribe of Ghuz had withheld their usual tribute of forty thousand sheep. Sanjar marched against them to force them to make payment, but was defeated and taken prisoner. At first he was treated with respect, but he was soon exposed to every hardship and insult that barbarity could inflict. The savage Turkomans placed him upon a throne during the day, and confined him in an iron cage at night.

Sanjar's
Defeat
and
Capture
by Turko-
mans.

During Sanjar's captivity of four years among the Turkomans, his dominions were ruled by his favorite Sultana, at whose death he made his escape, but died soon after gaining his liberty. The desolate and deplorable condition of his dominions, most of which had been ravaged by the barbarians of Ghuz, preyed on his spirits and plunged him into a melancholy from which he never recovered. The Oriental writers

His
Escape
and
Death.

His Good Character. passed high eulogiums upon Sanjar, representing him as no less celebrated for his humanity and equity than for his valor and magnificence.

Civil Wars in Persia. After Sanjar's death, in A. D. 1157, Iran, or Persia, remained distracted for forty years by the wars between the different branches of the Seljuk dynasty. The last to exercise power was TOGRUL III., who overcame most of his rivals and defeated a conspiracy of his nobles, after which he abandoned himself to every kind of excess. After the death of Sanjar the ruler of Khorassan became an independent sovereign, and the discontented nobles of Persia invited him to invade their country. He defeated Togrul III., who was slain in the battle, being then intoxicated.

Seljuk Sultans of Kerman. Thus ended the Seljuk dynasty in Persia, which had reigned from the time of Togrul I. for a period of one hundred and fifty-eight years. A branch of the dynasty, which ruled over the province of Kerman, the ancient Carmania, had assumed the title of Sultan; but they exercised little more than the power of viceroys, and paid or withheld homage according to the strength or weakness of the Sultans of Persia. The Emirs, or governors of cities and provinces, had renounced their allegiance, and exercised sovereign authority under the modest title of Atta-begs, "fathers or guardians of the peace."

Seljuk Kingdom of Khorassan. Jakush, the sovereign of Khorassan who conquered Togrul III., was a descendant of the monarch of that country who had been the cup-bearer to Sultan Sanjar. At his death he bequeathed his kingdom to his son Mohammed, whose reign was splendid and successful at its beginning. But Mohammed fell before the great Mongol chieftain, Zingis Khan, who defeated his armies, pillaged his dominions and took most of his family captive. These misfortunes broke Mohammed's heart, and he died on a small island in the Caspian Sea.

Its Conquest by Zingis Khan. His son Jellal u Deen, the last of this dynasty of kings, bore up with exemplary fortitude against the conquering avalanche that had overwhelmed his father, but he finally sunk under the vicissitudes of fortune. He fled before the Mongols, took refuge among the hills of Kurdistan, and was slain by a barbarian whose brother he had put to death (A. D. 1250).

Jellal u Deen's Flight and Murder. The families of the Turkish generals who had subdued Asia Minor, Syria and Egypt cast off their allegiance to the Seljuk Sultans during the civil wars between the sons of Malek Shah. The most important of the new kingdoms which sprung from the wrecks of the Turkish dominions in Western Asia was that of the Sultans of Iconium, or Roum, in Asia Minor, noted for its connection with the Crusades. The Seljuks of Roum were first brought into notice by Sultan Solyman. Their first capital was Nice, but after the Crusaders took that city Iconium became their seat of government.

Dissolution of the Seljuk Turkish Empire.

Iconium, or Roum.

The dynasties of Iconium and Aleppo, which had been brought into contact with the Crusaders, finally both fell before the victorious arms of Sultan Saladin of Egypt. The Khalifs of Bagdad enjoyed a qualified independence, having cast off the Seljuk yoke, and made themselves masters of Irak-Arabi, or the province of Bagdad.

Sultan
Saladin
of Egypt.

The
Bagdad
Khalifs.

Such was the history of the once-vast dominion of the Seljuk Turks, whose migration and conquests in the middle of the mediæval period produced such momentous consequences for the future of the human race, giving rise to those great military expeditions of Christendom which, under the name of Crusades, contended for two centuries with the hosts of Islam for the possession of the Holy Land, and which had a great influence in controlling the destinies of Western Asia and greatly modifying the progress of Western civilization and history, contributing immensely to the diffusion of international knowledge and intercourse, and aiding vastly in bringing about the improved civilization of the modern era.

Results of
Seljuk
Turkish
Conquests.

CHAPTER XXIII.

MEDIÆVAL CIVILIZATION.

SECTION I.—THE FEUDAL SYSTEM AND CHIVALRY.

WE will now proceed to give an account of the *Feudal System*, or form of government which prevailed throughout Europe during the Middle Ages. The barbarians who overthrew the Western Roman Empire divided the conquered lands among themselves. The chief of each of these tribes of barbarians was called a *king*. Under him were other chiefs or leaders called *barons*. Under each of these barons were still other chiefs, and under each of these last was a large body of people. The military organization was kept up in the conquered countries. The barbarian conquerors devoted themselves entirely to war, leaving the tilling of the soil to the conquered inhabitants, who became slaves or *serfs*. The serfs were bought and sold with the lands on which they lived.

Origin
of the
Feudal
System.

King,
Barons
and Their
Follow-
ers.

Serfs, or
Slaves.

Castles.

Division
of the
Land.

Crown-
lands.

Feuds, or
Fiefs.

Vassals
and Lord-
Para-
mount.

The kings and barons owned large stone castles, to which they retired when attacked by an enemy. All the personal property of the conquered people was divided by lot among the conquerors; but the lands were regarded as the property of the king, not to retain, however, but to grant to his followers. The king kept a portion of the lands for his own use. These were called *crown-lands*; and the king's power depended upon the extent of his private estates. The remainder of the lands was bestowed on his subordinate chiefs, the barons, to be held by them for life. At the death of a chief or baron, his portion of land, called a *feud*, or *fief*, was again taken by the king, who then bestowed it on some other baron. From the term *feud*, the word *feudal* is derived; and by the Feudal System is meant the system based on the feuds or fiefs.

Those to whom the king granted fiefs were called *vassals of the crown*, or *liegemen*. The giver of the lands was called a *liege-lord*, or *lord-paramount*, or *suzerain*. The king bestowed the lands on his vassals on condition that they should join him with a certain number of soldiers whenever he should call them to arms. To do this they bound themselves every year by a solemn oath, which was called *swearing*

Swearing Fealty. *fealty.* The king, who was lord-paramount or liege-lord, in return, swore to protect his vassal, and not to continue in arms more than forty days at a time, nor to war against the Church. On the same condition, the vassals of the crown distributed their lands among their followers or vassals. Thus each vassal bestowed fiefs and sub-fiefs on his vassals, each of whom did homage for his lands to his liege-lord. So there were many grades of fiefs and sub-fiefs.

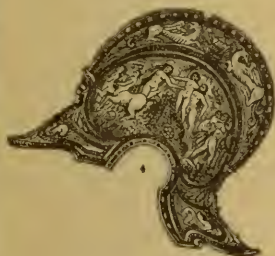
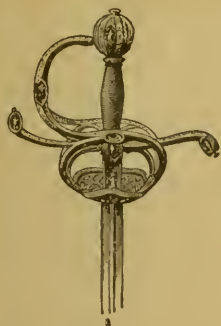
Fiefs made Hereditary. These fiefs, which were at first granted only for life, at length became hereditary in the families of the great vassals of the crown, each of whose estates at his death passed into the possession of his eldest son. In the same manner, great offices and their titles, such as *duke, marquis, count* or *baron*, finally became hereditary also. In this way originated the exclusive privileges yet enjoyed by the nobility of Europe.

Origin of Chivalry. The great oppression and abuses to which the Feudal System gave rise led to the establishment of a remarkable institution throughout Europe about the beginning of the eleventh century. This peculiar institution, called *Chivalry*, originated in the piety of some nobles who wished to give to the profession of arms a religious tendency. These nobles devoted their swords to God, and bound themselves by a solemn oath to use them only in the cause of the weak and the oppressed.

Knights. Those who took upon themselves these vows were called *knights*. Very soon every noble aspired to the honor of being a knight, and the result was that much attention was given to the education of the young, for more than physical power was needed for admission to knighthood.

Knightly Virtues. The aspirant to knighthood was required to be brave, courteous, generous, truthful, obedient, and respectful to his superiors in age or rank, and also to the ladies. The result of the development of these virtuous and noble qualities was that the candidate for knighthood became kind and affable to all who were below him in rank or fortune. The young noble who aspired to knighthood was placed at a very early age under the care of some noble distinguished for his chivalrous qualities, who, in his castle, instructed the young aspirant to knighthood in all the duties of Chivalry.

Ceremonies of Admission to Knighthood. The ceremonies of admission to the order of knighthood were somewhat singular. The candidate was first placed in a bath, to denote that in presenting himself for knighthood he must present himself washed from his sins. When he left the bath he was clothed: first, in a white tunic, to signify the purity of the life he was vowing to lead; then, in a crimson vest, to denote that he was called upon to shed blood; and lastly, in a complete suit of black armor, which was an emblem of death, for which he must always be prepared. He took an oath to speak the truth, to maintain the right, to protect the distressed,



to practice courtesy, to defend the Christian religion, to despise the allurements of ease, and to vindicate the honor of his name.

The knight was dressed in a suit of armor which protected his whole person. This armor was sometimes made of mail, that is, links of iron forming a kind of net-work dress, which a sword or a lance could not easily penetrate. Often this armor consisted of plates of iron, which protected the whole body of the knight. The aggressive weapons of a knight were a lance twelve or fifteen feet in length, a large sword, a dagger, and sometimes a battle-ax, or a steel club called a *mace-at-arms*. The knight's war horse, like himself, was protected by a covering of mail or iron plate.

Knightly
Armor
and
Weapons.

Those knights who traveled about from place to place, independent of each other, were called *knights-errant*. Sometimes a great entertainment, called a *tournament*, was given by some king or rich prince, at which a mock combat was held for the knights to display their skill in the use of arms. A vast number of ladies and gentlemen assembled to witness these friendly trials of skill. At the conclusion of the exercises, the judges, who were usually old knights, declared the victors; and the prizes were presented to the successful knights by the noblest or most beautiful lady present.

Knights-
errant.

Tourna-
ments.

The good effects of the institution of Chivalry were many. While it protected the defenceless and down-trodden in that warlike and barbarous period, the Middle Ages, it contributed much to the final overthrow of feudalism and the revival of European civilization, which had disappeared with the fall of the Western Roman Empire. Commerce increased, talent and invention received encouragement, the arts and the sciences began to flourish, and many new towns were built and peopled.

Good
Effects
of
Chivalry.

SECTION II.—THE PAPACY, HIERARCHY AND MONACHISM.

THE Pope, or head of the Church, assumed command or authority over all the princes and kingdoms of Christendom. He regarded the Empire of Germany and all other Christian kingdoms as papal fiefs. From the eleventh to the sixteenth century the papal power was at its height. During that period the power of the Pope was so great that the most powerful monarch of Europe could be subjected to the greatest humiliation by His Holiness. The most powerful, the most illustrious, and the ablest of the Popes, and the one who raised the papacy above every other power in Christendom, was Gregory VII. (Hildebrand), who compelled Henry IV., King of Germany, to come to Italy and stand

The
Papal
Power.

Hilde-
brand.

three days and three nights barefooted and bareheaded, without tasting a mouthful of food.

Interdict
and
Excom-
munica-
tion.

The two punishments by the influence of which the Pope endeavored to maintain his authority were the *interdict* and the *excommunication*. The papal punishment by the interdict was forbidding or interdicting divine service to be publicly performed. When a nation was under an interdict, the churches were all closed, the bells were not rung, the dead were thrown into ditches and holes without any funeral ceremonies, diversions of all sorts were forbidden, and everything presented an appearance of gloom and mourning. An interdict was leveled at a village, a city, a state, or a nation; but an excommunication was directed against individuals. A person excommunicated by the Pope was regarded as unholy and polluted; and every person was forbidden to come near him or render him any friendly assistance. If the sentence of excommunication could be enforced, as in most cases it could, the proudest and most powerful monarch could become, by a single decree of the Holy See, a miserable outcast.

Power
and
Influence
of the
Clergy.

The power and influence of the clergy during the Middle Ages was almost as great and important as was that of the nobles and the princes. Besides their ecclesiastical dignities, the superior clergy often held the most important offices of state; and by degrees great numbers of the archbishops, bishops and abbots acquired extensive possessions, so that they finally became as powerful and influential as most of the princes. The magnificent cathedrals and abbeys, adorned with all the productions of art, fully attested the greatness of the ecclesiastical residences.

Monachism,
or
Monasticism.

Monachism, or *Monasticism*, had its birthplace in the East, where a life of solitude and devotion to the contemplation of divine subjects was by degrees adopted by so many that about the close of the third century of the Christian era the Egyptian Antonius, who had divested himself of all his vast possessions and selected the desert for his residence, collected the hitherto scattered *monks*, or *monachi*, as they were called, into enclosed places styled *monasteries*, *abbeys*, *cloisters* or *convents*. In these monasteries the monks lived together in fellowship; and Pachomius, the disciple of Antonius, gave the fraternity a rule.

Benedictines,
Augustinians
and
Other
Monastic
Orders.

Monasticism soon extended into Western Europe. In the sixth century, Benedict of Nursia established a monastery on Mount Casino, in Southern Italy, and thus became the founder of the famous order of *Benedictine* monks, which rapidly spread into all European countries and built many cloisters. Numerous orders of monks arose in the course of time, among which were the *Augustinians*, so called from the famous St. Augustine. Other noted monastic orders were the *Cistercians*, the *Premonstrants* and the *Carthusians*.

The most noted among the monasteries were those of the Benedictines at St. Gallen, Fulda, Reichenau and Corvey, in Westphalia, and many others. There were three famous monasteries in Burgundy—the reformed Benedictine monastery of Clugny, with over two thousand cloisters; the Cistercian monastery of Cîteaux, and the monastery of Clairvaux, of which the renowned St. Bernard was the Abbot. Other noted monasteries were that of the Premonstrants near Laon, in Champagne, and that of the Carthusians near Grenoble, in Dauphiny.

Noted
Monas-
teries.

Two celebrated monkish orders arose in the thirteenth century—the *Franciscans* and the *Dominicans*. The order of Franciscans was founded by the pious Francis of Assisi, a wealthy merchant's son, who, in 1226, renounced all his possessions, clothed himself in rags, and went from place to place, begging and preaching the gospel. His wonderful zeal for the salvation of souls made for him many disciples, who, following his example, renounced their worldly possessions, fasted, prayed, and supported themselves by alms and donations. The order of Franciscans became widespread throughout Europe. About the same time arose the order of Dominicans, founded by the learned Spaniard, Dominic. The chief aim of the Dominican monks was the extinction of all heretical doctrines and the preservation of the predominant faith in its original purity. The Dominicans took a vow of absolute poverty, and sought to gain heaven by austerity of manner and by a strict religious devotion. The court of the *Inquisition*, with all its horrible examinations, dungeons and tortures, was assigned to the Dominicans for the extermination of heretics, as all who differed with the established Church were called. The Franciscan monks, who mingled with the people, were chiefly engaged in the salvation of souls; while the Dominicans, who gave their attention to the sciences, filled, by degrees, the chairs of the European universities.

Francis-
cans and
Domi-
nics.

All monks were obliged to take the three vows of celibacy, personal poverty, and obedience. Females who took upon themselves the obligations of Monachism were called *nuns*, and their cloisters or convents were styled *nunneries*. The monastic orders were the strongest support of the power of the Pope, who endowed them with privileges and removed them from the authority of the bishops.

Monastic
Vows.

Monachism proved a blessing to humanity during the dark and barbarous period of the Middle Ages. It preserved the remains of ancient civilization, afforded an asylum or place of refuge for the down-trodden and the oppressed, and diffused morality and intellectual enlightenment and softened the rude manners of those benighted times by the preaching of the gospel and by the establishment of schools for education.

Good
Effects of
Mona-
chism.

SECTION III.—MEDIÆVAL LEARNING AND LITERATURE.

Mediæval
Ignorance
and
Barbar-
ism.

DURING the whole mediæval period of a thousand years—known also as the Middle Ages—Europe, under feudalism, was slumbering in the darkness of barbarism, ignorance and superstition. All the learning was in the possession of the clergy, and most of them were able only to read their prayer-books and write their names. During the Dark Ages, kings and nobles were unable to write their own names.

Saracen
Learning.

The first half of the mediæval period is known as the *Dark Ages*. The Saracens, or Arabians, were then leaders in learning and the arts.

Achmet,
Geber and
Avicenna.

The great names among the Arabians of this period were ACHMET, the astronomer; GEBER, the chemist; and AVICENNA (980–1037), the eminent physician and philosopher. FIRDUSI, a renowned Persian poet,

Firdusi.

flourished early in the eleventh century. Two illustrious names appear among the Anglo-Saxons of Britain in the eighth century—"THE VENERABLE" BEDE (672–735), the church historian, and ALCUIN (725–804), a famous scholar, the tutor of Charlemagne.

Bede and
Alcuin.

European
Universi-
ties.

The great seats of learning in Europe, during the Middle Ages, were the famous universities of Oxford, in England; Paris, in France; Bologna, in Italy; and the Moorish university of Cordova, in Spain. These were attended by thousands of students from different parts of Europe. The students and professors mostly begged their way, as poverty was considered no disgrace when it was endured for the sake of learning. Latin was the universal language of the learned, all over Christian Europe. Other famous schools arose at Cambridge, in England; Prague, in Bohemia; Toulouse and Montpellier, in the South of France; Padua, in Italy; and Salamanca, in Spain.

Abelard.

The great French philosopher, ABELARD (1079–1142)—who flourished in the first part of the twelfth century—is regarded as the founder of the Scholastic philosophy. The *Schoolmen* were those philosophical writers who devoted themselves to subtle points of theology and metaphysics. The most eminent of the Schoolmen were the Italian

School-
men.

Thomas
Aquinas
and Duns
Scotus.

Dominican monk, THOMAS AQUINAS (1224–1274), "the Angelic Doctor," and the Scottish Franciscan monk, DUNS SCOTUS (1265–1308), "the Subtle Doctor"—both of whom flourished in the thirteenth century, and who were the founders respectively of the *Thomists* and the

Anselm
and Peter
Lombard.

Scotists. Other famous schoolmen were ANSELM (1033–1108), Archbishop of Canterbury, and PETER LOMBARD (1100–1160), an Italian monk. The English monk, ROGER BACON (1214–1294), "the Admirable Doctor," and the Italian Monk, ALBERTUS MAGNUS (1193–1280)

Roger
Bacon and
Albertus
Magnus.

—both of whom flourished in the thirteenth century—were Schoolmen celebrated for their investigations in physical science, and both were



WRITERS AND SCHOOLMEN OF THE MIDDLE AGES

1. Boccaccio 1313-1375; 2. Dante 1265-1321; 3. Petrarch 1304-1374; 4. Thomas Aquinas 1225-1275;
5. Pierre Lombard 1100?-1160; 6. Chaucer 1340?-1400; 7. John Gower 1325?-1408;
8. Albertus Magnus 1193-1280; 9. Jean Froissart 1337-1410; 10. Duns Scotus 1265?-1308?;
11. Venerable Bede 673-735; 12. Roger Bacon 1214-1294; 13. Alcuin 735-804

punished as magicians. The *Mystics* sought to build up a religion of feeling, of poetry and of imagination, in opposition to the system of the Schoolmen, who sought to blend science with revelation. The most renowned of the Mystics was THOMAS À KEMPIS (1380-1471), who was born in Germany, but flourished in France during the fifteenth century—the closing period of the Middle Ages—and whose great work, *Imitatione Christi*, “Imitation of Christ,” has been translated into all languages.

The
Mystics.

Thomas
à Kempis.

The Northern and Eastern nations of Europe kept their own languages. The mingling of the Northern barbarian conquerors with the Celtic and Latin races of Southern and Western Europe gave rise to the modern French, Italian, Spanish and Portuguese. The blending of Norman-French with the Anglo-Saxon, or Old English, gave us the modern English.

Origin of
Modern
Lan-
guages.

In Italian literature we find three illustrious names, all of whom flourished at Florence—“the Athens of the Middle Ages”—in the fourteenth century. The first and greatest of these was the renowned dramatic poet, DANTE (1265-1321), who, in his *Divine Comedy*, describes his visions of Hell, Purgatory and Paradise. The next was PETRARCH (1304-1374), also a great dramatic poet, famous for his *Odes to Laura*. The third was Petrarch’s cotemporary, BOCCACCIO (1313-1375), the great novelist, who, by his novels and tales, became the creator of Italian prose, his great work being *Decameron*. Petrarch and Boccaccio were mainly instrumental in restoring ancient literature.

Mediaeval
Italian
Litera-
ture.

Dante,
Petrarch
and
Boccaccio.

English literature arose in the time of King Edward III., in the fourteenth century. The *Travels* of SIR JOHN MANDEVILLE (1300-1372) were the earliest English prose. GEOFFREY CHAUCER (1328-1400)—“the Father of English Poetry”—wrote *Canterbury Tales*. JOHN GOWER (1320-1402)—called “Moral Gower”—was another great English poet; as was also WILLIAM LANGLAND (1332-1400), the author of *Piers Plowman*. JOHN WYCLIFFE (1324-1384)—the great Oxford professor, divine and reformer—made the first English translation of the Bible.

Rise of
English
Litera-
ture.

Chaucer,
Gower,
Langland
and
Wycliffe.

Two great French historians flourished during the fourteenth and fifteenth centuries—FROISSART (1337-1410) and COMINES (1445-1509). Lyric poetry was cultivated by the *Minnesingers* in Germany, and by the *Troubadours* in the South of France. The great German epic poem of the *Nibelungen Lied*; the Spanish poem of the *Cid*, who fell in the war against the Moors in 1099; and the British poem of *King Arthur and the Knights of the Round Table*, were the most famous productions of mediæval heroic poetry. The mediæval architecture displayed itself mostly in magnificent cathedrals in the Gothic style, which still remain as monuments of the Middle Ages.

Froissart
and
Comines.

Minne-
singers
and
Trouba-
dours.

Noted
Poems.

Cathe-
drals.

SECTION IV.—TOWNS, COMMERCE AND SOCIAL LIFE.

Rise of
German
and
Italian
Cities and
Towns.

Hanseatic
League.

Italian
Republics.

Industry
and Com-
merce.

Flemish
Woolen
Manufac-
ture.

English
Com-
merce.

Com-
merce of
Southern
Europe.

Silk
Manufac-
ture.

Rise of
Banking.

TOWARD the close of the eleventh century all the European nations gradually grew more wealthy and powerful. The towns emerged into importance. Cities are always the centers of civilization. As civilization advanced new towns arose, especially in Germany and Italy, and the old towns recovered their ancient greatness. The real importance of the German towns began with the *Hanseatic League*, which was of the greatest importance to commerce and freedom. The Hanseatic League, comprising seventy cities and towns, maintained powerful fleets and defended commerce in the Northern seas against piracy. In Italy the Lombard cities arose to greatness, and finally threw off the nominal yoke of the German Emperor. The great Italian republics of Venice, Genoa, Pisa and Florence engrossed the commerce of the Mediterranean and the East.

The growth of towns gave rise to various industries, and trade and commerce began to flourish. The woolen manufacture of Flanders was among the earliest industries. This had become important in the twelfth century, and "Flemish stuffs" were sold in distant lands. Ghent and Bruges were the chief seats of this industry. The weavers of these cities were noted for their democratic spirit. In England, for two centuries after the Norman Conquest, the export of wool, the great staple of that country, was the only commerce. But in the fourteenth century, King Edward III., the father of English commerce, brought Flemish artisans to England, and thus introduced the finer manufacture of woolen cloths. From that period England increased in wealth, and a merchant's occupation became honorable.

The commerce of the South of Europe was conducted by the republics of Venice, Genoa and Pisa. The Crusades increased the wealth and extended the commerce of these Italian city-republics. The towns of Marseilles, Nismes and Montpellier, in Southern France, and Barcelona, in Spain, had a flourishing commerce. The introduction of the silk manufacture at Palermo, in Sicily, in 1148, was the beginning of manufacturing industry in Italy. Silk soon became a staple manufacture of the towns of Lombardy and Tuscany, and their laws enforced the cultivation of mulberries. The silk manufacture soon spread into Southern France and into Catalonia, in Spain.

The growth of commerce, in the course of time, led to the establishment of moneyed institutions. Most nations in the Middle Ages treated the lending of money for profit as a crime. This trade was at first entirely conducted by the Jews, who were long subjected to cruel persecution, being maltreated and swindled to a shameful extent. In the

thirteenth century the merchants of Lombardy and Southern France took up the trade in money by beginning the business of remitting money on bills of exchange and of making profits on loans. The "Lombard usurers," in spite of much prejudice, established themselves in all the leading commercial centers of Europe. As the practical utility of this business was soon recognized, this ancient prejudice gradually died away. The earliest bank of deposit is said to have been that of Barcelona, in Spain, founded in 1401. The bank of Genoa was established in 1407, and soon became a great power.

The
Jewish
Bankers
and the
"Lom-
bard
Usurers."

The growing wealth of Europe led to the diffusion of comforts and luxuries among the people. Dwelling-houses were improved. Chimneys and window-glasses first came into use in the fourteenth century. Fantastic fashions prevailed. Long-toed shoes came into general use. The toes of these were so long that they had to be fastened to the knees with gold chains. Ignorance and superstition was the rule. Books were few and high-priced. Implicit faith was placed in stories of giants and magicians, dragons and enchanted palaces. In the short intervals of peace in the Middle Ages, hunting and hawking were favorite amusements. Even the clergy were very fond of field-sports.

Comforts,
Luxuries,
Customs,
Etc.

Ignorance
and
Supersti-
tion.

Amuse-
ments.

The productive classes of mediæval times were the peasantry of the country who tilled the soil and the artisans of the cities and towns. The peasantry were mainly serfs, without political rights; but the inhabitants of the cities and towns, known as *citizens* and *burghers*, enjoyed municipal political privileges. In Germany these cities and towns were either *imperial cities and towns*, which were under the Emperor's control and were represented in the Imperial Diet, or *provincial cities and towns*, which belonged to the territorial prince. The imperial cities and towns were the more ancient and the wealthier and more powerful, and were the municipalities in which the mediæval town policy was developed. The inhabitants originally consisted of free patrician families, as in ancient Rome, and a tributary and dependent class engaged in trade and agriculture, who, as tenants, possessed no political privileges. The Mayor or Burgomaster of the city or town was chosen from the privileged patrician class. In the course of time the dependent disfranchised class gained the ascendancy over the patrician families and organized themselves into guilds, or corporations, thus acquiring such additional power that they finally obtained the rights of citizenship and a share of municipal political power, in many towns even acquiring the political supremacy over the patrician class. The guilds marched into the field with their own banners, under the leadership of their guild-master, and stoutly defended their rights and liberties.

Peasantry
and
Artisans.

Citizens
and
Burghers.

Imperial
and Pro-
vincial
Cities and
Towns.

Guilds.

CHAPTER XXIV.

THE CRUSADES.

SECTION I.—THE FIRST CRUSADE.

As the year A. D. 1000 approached, all Christendom was afflicted with a singular superstition, and was plunged into the wildest excitement and terror. There prevailed throughout all Christian countries a belief that the year above mentioned was to see the end of the world. This belief arose from a misinterpretation of a passage in the Book of Revelations (chap. xx. 1-7). Such universal dread was everywhere prevalent throughout Christendom that the churches were thronged with penitents; and as the church edifices were not sufficiently capacious to accommodate the enormous multitudes which sought admission, the old edifices were enlarged and new ones were erected. Wealth and privileges of every kind were bestowed upon the Church, and particularly upon the various monastic orders, in the hope of obtaining pardon for past sins and admission into a future state of happiness. The clergy took advantage of this condition of public feeling to promote the aggrandizement of the Church, and in a few years Europe was covered with magnificent and commodious church edifices and abbeys, whose erection was commenced during or immediately after this great period of universal terror. When the first day of the 1001 dawned bright and clear, thus showing people their unwarrantable error, Christendom breathed freely and again planned for the future. The neglect of agriculture the previous year, on account of the general fear of the last day, produced a dreadful famine the next year.

Delusion
as to the
Year
A. D.
1000.

The upheaval of the Christian world as a result of the above-mentioned superstition was too deep to allay the profound feeling thereby created, and men's energies were directed into new channels. A remarkable architectural revival began, and there were other important results. An impulse was given to men's long-pent-up thoughts, in all directions of investigation, by the sun's rising on the first day of the

Result
of the
Mistaken
Fear.

eleventh century. Men commenced exchanging the old unquestioning beliefs of the past for habits of thought and investigation, and the human mind, thus awakened, entered upon that spirit of progress which has brought about our modern civilization. Though the progress thus far made at the time was slow, it was nevertheless a beginning.

Christian
Pilgrim-
ages
to the
Holy Sep-
ulcher.

From the time of the triumph of Christianity over the paganism of the Roman world in the fourth century, it had been a custom among the people of Christian Europe to make pilgrimages to Jerusalem for the purpose of expiating a sinful life, praying at the Holy Sepulcher, and exhibiting gratitude for heavenly mercies. As long as Syria and Palestine formed a part of the Byzantine, Greek, or Eastern Roman Empire, access to the Holy City was secured to these pilgrims. While the Holy Land remained under the enlightened dominion of the Saracens, or Arabians, the Christian pilgrim was also unmolested in his journey to and from the Holy Sepulcher.

First Idea
of a
Crusade.

When Jerusalem had been captured and the Holy Sepulcher profaned by Hakem, the mad Fatimite Khalif of Egypt, early in the eleventh century, a thrill of indignation spread throughout Europe, giving rise to the idea of delivering the Holy City from the rule of Islam, and such an effort would have been made had it not been for the fact that the Saracen Khalifs of Bagdad had treated the Christian holy places with respect and protected and encouraged the Christian pilgrims, as the visits of these strangers occasioned a profitable trade for the Moslems.

Turkish
Outrages
upon the
Pilgrims.

When the Seljuk Turks, a race of fierce barbarians from the plains of Tartary, took Jerusalem in 1076, and obtained full possession of the Holy Land in 1094, the native Christians and the pilgrims from Europe were ill-treated, and many of them became martyrs to their religion. Those who returned to Europe from their pilgrimages gave a melancholy account of the cruelties and oppressions suffered by the Christians in Palestine at the hands of the Moslem Turks, and thus excited the greatest indignation in Christian Europe.

Scheme
of Pope
Gregory
VII.

Pope Gregory VII.—Hildebrand—meditated a project for uniting Christendom against Islam and liberating Palestine from Mussulman dominion, but he was too much engrossed in his struggle with the Emperor Henry IV. to devote much time and attention to the deliverance of the Holy Land from Moslem rule. In the meantime the hardships of the Christian pilgrims to the Saviour's shrine increased year by year, but despite this fact the number of pilgrimages increased with the progress of time.

Peter the
Hermit's
Preach-
ing.

Among others who had been witnesses of the cruelties and oppressions suffered by the Christians in Palestine was the zealous and fanatical monk, Peter the Hermit, of Amiens, in the French province of Picardy.

On his return to Europe from a pilgrimage to the Holy Land, Peter the Hermit resolved to arouse the Christian nations of Europe to a gigantic effort to wrest the Holy Land from the hands of the Moslems. Peter went from town to town, and from castle to castle, preaching of the duty of Christian Europe to expel the barbarian Turks from the Holy City. Wherever he went, numerous crowds assembled to hear him; and very soon all France and Italy were aroused to the wildest enthusiasm for an expedition against the Moslem desecrators of the shrine of the Saviour.

Peter the Hermit had brought with him, on his return from the East, letters from the Greek Patriarch of Jerusalem to Pope Urban II., appealing to the Roman Pontiff and to all Christendom to deliver the Christians of Palestine and the Holy Sepulcher from the tyrannical Turks. The Pope, sustained by Bohemond, Prince of Taranto, the son of Robert Guiscard, gave a favorable response to the Patriarch's appeal; seeing in the proposed holy war a good opportunity of establishing his authority over that of his rival, Pope Clement II., who had been set up by the Germano-Roman Emperor; while Prince Bohemond desired to gain wealth and power for himself and his followers by the conquest of Palestine. The appeal of the Greek Emperor Alexis through his Legate, urging the princes of Europe to arm for the defense of the last Christian stronghold in Asia, also influenced the Pope, who formally presented the matter before the Church Councils of Piacenza and Clermont.

Pope Urban II., who zealously abetted the design for an expedition for the redemption of the Holy Land, assembled a Council of the Church at Clermont, in Southern France. This Council was attended by numerous bishops and an immense concourse of people. When the Pope, addressing the clergy and the multitude, said, "It is the duty of every one to deny himself and take up the cross, that he may win Christ," there arose a simultaneous shout, "It is the will of God!" and great numbers demanded to be enlisted in the sacred army. As the symbol of enlistment in the cause of God was a red cross to be worn on the right shoulder, the expedition was called a *Crusade*, and those who engaged in it were called *Crusaders*. All who engaged in the enterprise received from the Church the promise of a remission of sins and an eternal heavenly reward after death.

Thousands of all ranks and ages in every portion of Europe took the vow to fight for the deliverance of the Holy Sepulcher, and bound the red cross to their shoulders in token of their pledge. Private quarrels were well-nigh forgotten, and noble and peasant resolved to join in the war for the rescue of Christ's tomb from its Moslem desecrators. Even monks laid aside their rosaries and took up the sword. Nobles sold or

Appeal
of the
Greek
Patriarch
of Jeru-
salem.

Appeal
of the
Greek
Emperor
Alexis.

Pope
Urban II.
and the
Council
of
Clermont.

Crusade
and Cru-
saders.

Popular
Enthu-
siasm
for the
Holy
War.

mortgaged their castles and lands to obtain the means for equipping themselves and their vassals and defraying their share of the expenses of the holy war. Serfs were liberated on condition of taking up the cross, and even robbers and pirates relinquished their nefarious occupation and joined in the holy struggle in the hope of expiating a sinful life by their deeds in the Holy Land. The Jews, whom the Christians considered their natural enemies, were subjected to persecution and cruelty. They were wantonly massacred in the cities along the Rhine, so that the Emperor Henry IV. was obliged to take them under his special protection, to secure them "the poor right to live."

Cruel
Persecu-
tion of
Jews.

Crusaders
under
Peter the
Hermit
and
Walter
the Penni-
less.

The historians of the times tell us that altogether six million persons—men, women and children—took up the cross for the First Crusade. The enthusiasm for the Crusade was so great throughout Europe that many became impatient at what they considered the slowness of the preparations of princes; and accordingly on August 15, 1096, numerous bands, consisting of sixty thousand of the lowest classes of society, set out from the frontiers of France for the Holy Land, without order or discipline, led by a French knight called "Walter the Penniless." Soon afterward Peter the Hermit led forty thousand more; and a little later another band of two hundred thousand, without any definite leader, set out for the Holy Land. These bands proceeded through Germany and Hungary toward Constantinople, but very few of them ever reached Asia. Besides having no discipline or competent leaders, these disorderly bands had no food or supplies of any kind, expecting their wants to be supplied in a miraculous or supernatural manner from Heaven, and when they discovered their mistake they sought to draw their subsistence from the regions which they traversed. Having attempted to obtain the necessities of life from the countries through which they passed, and having carried robbery and desolation through Bulgaria and stormed Belgrade, the inhabitants of Hungary, Servia and Bulgaria rose against them and destroyed nearly the entire band of Crusaders; and Peter the Hermit and Walter the Penniless had very few followers when they reached Constantinople, where they waited to join the great army of the First Crusade under Godfrey of Bouillon.

Other
Disor-
derly
Bands.

Other disorderly and undisciplined bands, which violently persecuted and even murdered Jews and others who rejected Christ, followed those of Peter the Hermit and Walter the Penniless; but they were totally destroyed before they reached Constantinople by the people whom they had robbed and plundered.

Fate of
These
First
Bands.

Still these first bands of Crusaders were sufficiently numerous to cause some anxiety to the Greek Emperor Alexis, who received them kindly but hurried them on their journey to the Holy Land. They showed their gratitude for his kindness by perpetrating numerous outrages in

and about Constantinople, but finally he had the satisfaction of seeing them all safe beyond the Bosphorus. Ignorant of the route to Palestine, they wandered recklessly through Asia Minor, and were annihilated on the plain of Nice by the Turkish Sultan of Roum. The scene of their destruction was marked for years by a pyramid of bones.

Nearly three hundred thousand Crusaders had already perished when Godfrey of Bouillon, Duke of Lower Lorraine, and his lieutenants led a powerful and disciplined host in four divisions toward the Holy Land. The first army, under the leadership of Godfrey of Bouillon, comprised the chivalry of Lorraine and of North-eastern France, and marched through Germany, Hungary and Bulgaria to Constantinople. Count Raymond of Toulouse, the most powerful prince of Southern France, led a second army through Lombardy to the head of the Adriatic sea, and thence through Dalmatia and Slavonia to Constantinople. Prince Bohemond, son of Robert Guiscard, the Norman prince of Southern Italy, with the third army, crossed the Adriatic, and thence marched to Constantinople. Count Hugh of Vermandois, brother of King Philip I. of France; Duke Robert the Devil of Normandy, son of King William the Conqueror of England; Earl Robert of Flanders; and Count Stephen of Blois, father of King Stephen of England, led the fourth army, marching through Italy, and receiving the Pope's blessing on the way. These Crusading armies neglected to secure the means of transportation, and thus arrived at Constantinople in a greatly demoralized condition, nine months after the appointed time.

The Great
Armies
of the
First
Crusade.

The Emperor Alexis was astonished and alarmed at the arrival of such immense armies, as he had not expected such a response to his appeal for aid. He adroitly frustrated the combination of any two of the Crusading armies before Constantinople, and hurried them over the Bosphorus into Bithynia, where, in the spring of 1097, they were assembled to the number of one hundred thousand fighting men and thousands of pilgrims and camp followers. Some writers give the entire number of this host of Crusaders as six hundred thousand—fighting men, pilgrims, camp followers and all.

The
Crusaders
at
Constantinople.

The Crusaders captured Nice, the capital of the Turkish kingdom of Roum, or Iconium, June 20, 1097, after a vigorous siege, the Greek Emperor Alexis adroitly claiming and securing this city as a possession of the Eastern Emperor. The Crusaders then marched into Phrygia and defeated the Turks in the battle of Dorylæum, on the 4th of July, 1097. Tancred and Baldwin, the latter the brother of Godfrey of Bouillon, were sent forward with the cavalry. Tancred took Tarsus, which Baldwin afterwards wanted to pillage, in violation of the pledge which Tancred had given to the inhabitants. The two leaders quarreled, and Tancred was sustained by the other leading command-

Capture
of Nice.

Battle of
Dory-
læum.

Baldwin's
Con-
quests.

ers, whereupon Baldwin withdrew his followers in disgust, and went to the aid of the Greek tyrant of Edessa, who had been allowed to reign as a tributary of the Turks. This tyrant adopted Baldwin as his son, but Baldwin, upon entering the city, put his adoptive father to death and seized the throne of Edessa for himself. Baldwin conquered and annexed parts of Armenia and Mesopotamia, thus erecting the first Christian kingdom in Asia.

Siege and
Capture
of
Antioch.

Proceeding in their victorious career, the Crusaders next laid siege to Antioch. On June 28, 1098, after a siege of seven months, the city was taken by a stratagem of Prince Bohemond and the treachery of one of the Turks, who left a gate open to the besieging Crusaders. The citadel held out, but was forced to surrender. The victorious Crusaders perpetrated the greatest cruelties upon the unfortunate inhabitants of Antioch after taking the city.

Great
Christian
Victory
at
Antioch.

A few days after the Crusaders had taken Antioch, an army of three hundred thousand Turks and Persians appeared before that city. The finding of a "holy lance" in the Church of St. Peter raised the courage of the Christians, who sallied out of the city, and, after a desperate battle, totally defeated the Moslems and forced them to a precipitate flight, June 30, 1098.

The
Crusaders
in
Palestine.

The Fatimite Khalif of Egypt took advantage of this Turkish defeat to get Jerusalem and all Palestine in his possession. He sought to open friendly negotiations with the Crusaders, who sternly replied that they recognized no difference between Turk and Saracen, and that any Moslem claiming the sovereignty of Jerusalem was their foe. They occupied Northern and Central Palestine on their march, in the summer of 1099, only forty thousand Crusaders remaining, over eight hundred thousand having died of wounds, disease, hunger and dissipation.

Siege and
Capture
of
Jerusalem
by the
Crusa-
ders.

Onward the Crusaders proceeded. When they came in sight of Jerusalem they shouted and wept for joy, and fell down on their knees and offered thanks to God; but their joy was succeeded by rage at beholding the Holy City in the possession of the Mohammedans. The Crusaders therefore laid siege to the city, which they finally took by storm, July 15, 1099, after a siege of about forty days. The streets of the captured city were soon filled with the bodies of seventy thousand slaughtered Mohammedans. The conquering Christians believed that they were doing God good service by slaughtering all who rejected the Saviour; and both Jews and Mohammedans were massacred. After this shocking atrocity, the Crusaders proceeded with hymns of praise to the Hill of Calvary, and kissed the stone which had covered the body of the Saviour; and then offered thanks to the God of Peace for the signal success of their undertaking.

Massacre
of Jews
and
Moslems.

After the capture of the Holy City the Crusaders established the Christian Kingdom of Jerusalem, which lasted nearly a century. Their gallant leader, Godfrey of Bouillon, was made ruler of the new state. He was too pious to assume the title of "King"; but called himself "Defender of the Holy Sepulcher," and wore a crown of thorns instead of one of gold. Godfrey gained a great victory over the Sultan of Egypt, at Ascalon, in August, 1099. He died in the following year (A. D. 1100), and was succeeded at the head of the new state by his heroic brother Baldwin.

Founding
of the
Christian
Kingdom
of Jeru-
salem.

King
Godfrey
of
Bouillon.

After the establishment of the Kingdom of Jerusalem, most of the Crusaders, considering their vow accomplished in the rescuing of the Holy Sepulcher, returned to Europe, leaving Godfrey of Bouillon with only three hundred knights and two thousand infantry to defend his newly-founded kingdom, and his position was one of great danger as well as of honor. The new kingdom consisted only of Jerusalem, Joppa, and about twenty towns and villages of the surrounding country, while the Saracens still held some impregnable castles in this region.

Situation
of the
New
Kingdom.

The Christian Kingdom of Jerusalem was a peculiar state. Its language, laws and customs were French. Its frontiers were extended eastward to the Euphrates and southward to the borders of Egypt by successive conquests. The kingdom was divided into four great feudal baronies—Tripoli, Galilee, Cæsarea and Nazareth, and Jaffa and Ascalon. Of all their conquests in Syria, the Moslems retained only Ems, Hamath, Aleppo and Damascus. The entire military force of the kingdom numbered eleven thousand men.

Its
Charac-
ter.

The situation of the Christian Kingdom of Jerusalem, surrounded by vast hordes of Mussulmans, was always one of extreme peril. Fortunately there soon were founded at Jerusalem two celebrated orders of knighthood which proved themselves to be the bulwark of the new kingdom, and the renown of their valiant exploits against the Moslems reached Europe. These two famous knightly orders were the Knights of St. John, or Hospitallers, and the Knights Templars, or Red Cross Knights.

Two New
Knightly
Orders.

The Knights of St. John were founded in 1121, when the monks of St. John, who had thus far devoted themselves to religious duties and care for the sick, adopted a new vow binding them to defend the Holy Sepulcher. They at once took the name of the "Knights of St. John of Jerusalem," and were more generally known by their other name, Knights Hospitallers. Nobles and princes from all over Europe came to Jerusalem to add their names to the new order, and in a short time over twenty-eight thousand farms and manors were granted to the order in different portions of Europe, thus enabling them to maintain a regular force of cavalry and infantry for the defense of the Holy Land.

Knights
of
St. John.

Knights
Tem-
plars.

The Knights Templars, or Knights of the Temple, were so called because they were granted as quarters a building within the Temple enclosure. They commenced their career in a very humble way, but the fame won for them by their brilliant heroism brought them recruits from the noblest families of Europe, and they grew rapidly in numbers and wealth. Valuable possessions were conferred upon them in every European country, and soon they became the most formidable military order in Christendom.

Final
Degener-
acy of
These
Orders.

Both these orders finally became corrupted by prosperity, and their pride, avarice and corruption became the scandal of Christendom. Their claims of immunity and jurisdiction distracted church and state, and their jealous emulation imperiled the public peace. But even in their most degenerate period these two knightly orders preserved their fearless and fanatical character. Though they failed to live in the service of Christ, they were ready to die in His service.

SECTION II.—SECOND AND THIRD CRUSADES.

Christian
Losses
in
Palestine.

THE Christian Kingdom of Jerusalem suffered many attacks from the Moslems, and some of the principal Christian fortresses in Palestine were lost. Near the middle of the twelfth century the Turks began to recover from their weakness more especially and to regain their lost ground. In 1146 they took Edessa after a siege of twenty-five days, and won from the Christians all their conquests beyond the Euphrates. Thus the eastern frontier of Palestine was exposed to Mussulman attacks, and all Christendom entertained grave fears for the safety of the Christian Kingdom of Jerusalem.

Second
Crusade.

St.
Bernard's
Preach-
ing.

Popular
Enthu-
siasm.

Under these circumstances Christian Europe undertook the Second Crusade. The pious and eloquent St. Bernard, Abbot of Clairvaux, in Burgundy, preached the cross in France and Germany, A. D. 1147. All ranks and classes in those countries assumed the cross with enthusiasm, and immense numbers left their homes to engage in the Crusade. More than half a million fighting men, besides vast numbers of camp followers, women and children, monks, etc., composed the armies which left Europe for Palestine.

Powerful
Expedi-
tions.

The powerful expeditions which set out for the Holy Land were led by Conrad III., King of Germany, and Louis VII., King of France, while the Kings of Poland and Bohemia also took the field. The German army under Conrad III. marched by way of Constantinople into Asia Minor. The Eastern Emperor, Manuel Comnenus, viewed the approach of this immense host of Crusaders with the utmost alarm, and secretly resolved to destroy the vast host, or at least to discourage the

pilgrims by every kind of injury and oppression. The Crusading monarchs had arranged for a safe passage and a fair market in the dominions of the Eastern Emperor, who, however, violated every engagement by treachery and injustice; and, instead of receiving the hospitable reception they had a right to look for, the German Crusaders found the gates of all Byzantine cities in Europe and Asia closed against their entrance. The bare pittance of food was let down from the walls in baskets, and the bread was poisoned by a mixture of chalk and other noxious ingredients. The Crusaders were halted or misled in every step of their march. The governors had secret orders to fortify the passes and break down the bridges against them. The stragglers were pillaged and murdered. The soldiers and horses were pierced in the woods by arrows from invisible hands. The sick were burned in their beds, and the corpses were hung on gibbets along the highways. Their injuries enraged the Crusaders against the Greek princes who had dealt so extremely treacherously toward them. The Germans crossed the Bosphorus first, without waiting for their French allies. King Conrad III. led one-half of the German forces toward Iconium, while Bishop Otto of Freysingen conducted the other half along the route to Ephesus. Conrad was treacherously misled by the Greek guides into the mountains of Cappadocia, then occupied by the Turks; and, finding himself hemmed in on all sides, he was obliged to make a disastrous retreat, in which he lost most of his troops, the division under Bishop Otto encountering the same fate. The Turkish cavalry completely annihilated the army of German Crusaders, only a tenth part of whom succeeded in escaping to Constantinople.

Destruction
of the
German
Expedition
under
King
Conrad
III.

The French army, led by King Louis VII., marched along the coast, taking the route by way of Philadelphia and Smyrna, but scarcity of provisions forced him to diverge to Ephesus, where the German king, who had accompanied him, left him and returned to Constantinople, where he borrowed some Greek ships and made the journey to the Holy Land by sea. The French king continued his advance and won a victory over the Turks while crossing the Meander, but was afterwards surprised and defeated by the Turks in a narrow mountain pass between Phrygia and Pisidia, and only succeeded in effecting his retreat to the friendly seaport of Satalia with the greatest difficulty. There only a sufficient number of vessels for the king and his knights could be procured, and in these ships they sailed to Palestine, leaving their force of infantry to perish at the foot of the hills of Pamphylia. Thus the greater portion of the French forces also perished from famine and fatigue, and by the swords of the Moslems, before reaching Jerusalem. The shattered remnants of the immense hosts of French and Germans, led by the two sovereigns, after meeting at Jerusalem, engaged in an

Destruction
of the
French
Expedition
under
King
Louis VII.

Unsuccessful
Siege of
Damas-
cus.

unsuccessful siege of Damascus, which was the end of the Second Crusade, the two kings returning home.

Rise of
Sultan
Saladin
of Egypt
and
Syria.

The situation of the Christian Kingdom of Jerusalem became more and more perilous after the Second Crusade, and it owed its long continued existence only to the enmity existing between the Turks and the Saracens during this period. In A. D. 1171 the Fatimite Khalif of Egypt was dethroned by the lieutenant of Noureddin, the Turkish Sultan of Damascus, who acknowledged allegiance to the Abbasside Khalif of Bagdad. Noureddin appointed Saladin, a powerful young Kurdish emir, and the nephew of the conqueror of Egypt, as his deputy in that country. By his brilliant qualities, Saladin won the support of the Egyptian army, and was meditating a revolt against the Sultan of Damascus when he was released from his allegiance to Noureddin by the latter's death, and was thus enabled to make himself Sultan of Egypt and Syria.

His
Conquest
of the
Christian
Kingdom
of Jeru-
salem.

In 1187 Saladin attacked the Kingdom of Jerusalem, but soon magnanimously granted the Christians of Palestine a truce; but when a Christian knight interrupted the passage of Saladin's mother, seized her treasures and slew her attendants the exasperated Sultan recommenced hostilities, and defeated the Christian army in a sanguinary two days' battle near the Lake of Tiberias, taking Guy of Lusignan, the last Christian King of Jerusalem, prisoner, along with the Grand Master of the Knights Templars and many of the noblest Christian knights, of whom two hundred and thirty died the death of martyrs to their religion. As a result of his victory in the battle of Lake Tiberias, Saladin obtained possession of Joppa, Sidon, Acre, Cæsarea and many other towns. He failed in his siege of Tyre, but finally captured Jerusalem after a prolonged siege. Saladin, who surpassed his Christian foes in virtue, generosity and nobleness of heart, treated the inhabitants of the Holy City with mildness, but expelled the Europeans from the city, and caused the crosses to be torn down and the furniture of the Christian churches to be destroyed. The Mosque of Omar, which had been converted into a Christian church, was again consecrated to the religion of Islam.

Third
Crusade.

Upon the arrival of intelligence of the capture of Jerusalem by Saladin, great alarm prevailed throughout the whole West of Europe; and from the shores of the Mediterranean to the coasts of the Baltic, armed bands set off for the Holy Land, and thus began the Third Crusade. The three leading sovereigns of Europe—Frederick Barbarossa of Germany, Philip Augustus of France, and Richard the Lion-hearted of England—led powerful armies against the Moslems (A. D. 1189), for the deliverance of the Holy City and the rescue of the Holy Land from its Moslem conquerors.



From Stereograph, cop. right 1900 by Underwood & Underwood

ANCIENT CITADEL AT SIDON

The Emperor Frederick Barbarossa with the German army marched by land to Asia Minor, and defeated the Sultan of Iconium in a great battle near the walls of his chief city; but the noble-hearted German Emperor lost his life in a stream which he had attempted to cross. His second son, Frederick, with a part of the expedition, proceeded to Palestine, and took part in the siege of Acre.

Frederick
Barbaros-
sa's Ex-
pedition
and
Death.

Only one-tenth of the German army remained when it arrived before Acre, and its sufferings were so great that some soldiers from Bremen and Lübeck organized a field hospital, devoting themselves to nursing their unfortunate fellow soldiers. The Duke of Suabia organized them into the new order of knighthood known as the *Teutonic Knights*, who combined the benevolent duties of the Knights of St. John and the military vows of the Knights Templars, devoting themselves to relieving the sick and defending the holy places of Palestine. In the progress of time the Teutonic Knights grew to be one of the most important military orders of Europe.

Founding
of the
Teutonic
Knights.

The siege of Acre was important as it was the most convenient of the fortified seaports of the Holy Land for communication with Europe, and was the first enterprise of the Third Crusade in Palestine. Notwithstanding the vast forces of the besiegers, the siege lagged until the arrival of the English and French expeditions under Kings Richard the Lion-hearted and Philip Augustus. The besiegers were aroused to intense enthusiasm by the presence of Richard the Lion-hearted, who is regarded as the great hero of the Third Crusade, and in July, 1191, Acre was finally taken by storm by the Crusaders, after a siege of nearly two years, during which nine great battles were fought before the city.

Siege of
Acre.

Richard
the Lion-
hearted
and
Philip
Augustus.

Capture
of Acre.

Richard the Lion-hearted was noted for his energy, ability and valor, as well as for his pride, severity and cruelty. His courage made him feared and respected by the Moslems. By his orders, the German banner, which Duke Leopold VI. of Austria had caused to be erected on the battlements of Acre, was torn down and trampled under foot by the English soldiers of the Crusade—an outrage for which the indignant Duke of Austria had his revenge, as we shall presently see. When the Moslems failed to fulfil the stipulations for the payment of a ransom for the captive Saracens, three thousand five hundred of them fell victims to the fiery temper of the English king. Lion-hearted Richard's great exploits, which won for him superior renown, also thus gained for him the jealousy and enmity of the other princes of the Third Crusade.

Richard's
Character.

His
Wrongful
Acts.

The King of France, especially, was jealous of the superior military ability of the King of England. The two monarchs soon quarreled, and Philip Augustus returned to France, first solemnly swearing not to

Quarrel
between
Richard
the Lion-
hearted
and
Philip
Augustus.

seek to injure Richard during his absence in the Holy Land. The French king left a large part of his army in Palestine under the Duke of Burgundy, subject to the English monarch's command. But after returning to France, Philip Augustus violated his solemn oath by persuading Richard's brother John to seize the throne of England.

**Treachery
of the
Duke of
Bur-
gundy.**

Although he received news of the hostile acts of Philip Augustus, Richard the Lion-hearted remained in Palestine to complete the deliverance of the Christians from Moslem rule. He refortified Joppa, Ascalon and Gaza, engaging in the work like a common soldier. Richard advanced to attack Jerusalem, which was occupied by Saladin with an immense force. Either from cowardice or treachery, the Duke of Burgundy, in command of the French forces, refused to join Richard in the attack upon the Holy City, and the English king was obliged to retire to the coast, after bitterly denouncing the cowardice or treachery of his ally, the Duke of Burgundy.

**Conrad of
Mont-
ferrat and
Henry of
Cham-
pagne.**

Conrad of Montferrat was chosen King of Jerusalem, and Richard the Lion-hearted made Guy of Lusignan King of Cyprus as indemnification for the loss of his empty title of King of Jerusalem, the English king having wrested Cyprus from the Greek Empire while on his way to the Holy Land. Conrad of Montferrat died before his coronation as King of Jerusalem could take place, and the empty honor was conferred on Count Henry of Champagne.

**Richard's
Journey
Home.**

After relieving Joppa, which had almost been captured by Saladin, and after gaining a great victory over him near Ascalon, Richard the Lion-hearted, perceiving the impossibility of accomplishing anything with his lukewarm French allies, concluded a truce of three years and eight months with Saladin, and set out on his return, by sea, to his kingdom, A. D. 1192. His vessel, having been driven by a storm to the coast of Italy, Richard proceeded on his way to England, by land, through Germany; but he was seized and imprisoned in the castle of Trifels, by order of the Emperor Henry VI., at the instigation of Duke Leopold VI. of Austria, in revenge for the insult to the German flag after the capture of Acre; and only obtained his release upon the payment of a heavy ransom by his English subjects, whereupon he proceeded on his return to England.

**His
Captivity
in
Germany
and
Ransom.**

**Saladin's
Succes-
sors.**

During Richard's captivity in Germany, Sultan Saladin died in Palestine, A. D. 1193; and his three sons became Sultans of Aleppo, Damascus and Egypt, but most of his Syrian dominions fell into the possession of his brother Saphadin. The German princes undertook an expedition against Saphadin in 1197, and severely defeated him between Tyre and Sidon, liberating many cities and freeing nine thousand Christian captives. Immediately after they had won this victory the Germans received news of the death of the Emperor Henry VI.,

**Sapha-
din's
Defeat
and Suc-
cesses.**

whereupon they returned to Germany. After their retirement Saphadin recaptured Joppa and massacred all its inhabitants.

SECTION III.—THE LAST FIVE CRUSADES.

IN A. D. 1200 Pope Innocent III. proclaimed the Fourth Crusade, at the same time levying a tax upon all Christendom to defray the expenses of the new holy war. Those who were unable to join the army of the cross were permitted to purchase their exemption by money payment, and vast sums flowed into the papal treasury. A council of French barons, convened at Soissons, decided that the Crusading expedition should go to Syria by sea. To obtain the necessary shipping, a treaty was concluded with the Republic of Venice, the Crusaders agreeing to pay a liberal sum for the services of the Venetian fleet, and to bestow on the Venetian Republic some of the prizes captured during the holy war. The French and Italian knights under Count Baldwin of Flanders at once undertook the new Crusade.

Fourth
Crusade.

Count
Baldwin
of
Flanders.

Soon after Easter, A. D. 1200, the Crusaders assembled at Venice; and as they were unable to raise the full sum requisite for the payment of the services of the Venetian fleet, the Doge of Venice consented to grant them more time on condition of their conquering Zara, a town on the coast of Dalmatia, which had revolted against Venice and offered its allegiance to the King of Hungary. The Crusaders captured Zara for the Venetians, after which they passed the winter at that place, where the plans were matured for diverting the expedition to another object.

Capture
of Zara
for the
Vene-
tians.

While wintering at Zara the Crusaders received an appeal from Constantinople to aid in dethroning a usurper and enthroning the rightful Greek Emperor, who agreed to defray most of the expenses of the Crusade and aid the Crusaders with his army. The Pope forbade this departure from the first objects of the Crusade, but the Crusaders paid no heed to the Pope's orders. Thus, instead of sailing to the Holy Land, they proceeded against Constantinople for the purpose of restoring to the throne of the Byzantine Empire, Isaac Angelus, who had been dethroned and imprisoned by his own brother.

The
Crusade
Diverted
to Con-
stanti-
nople.

Headed by the blind old Dandolo, Doge of Venice, the Crusaders appeared before Constantinople, took the city, and restored Isaac Angelus to the Greek throne; but when the French Crusaders demanded the rewards which had been promised to them, the inhabitants of Constantinople raised an insurrection in which the Emperor Isaac Angelus and his son Alexis perished. Thereupon the French Crusaders stormed and took the Byzantine capital, plundered the churches, palaces and

Capture
of
Constanti-
nople
by the
Crusa-
ders.

dwellings, destroyed many valuable monuments of art, and filled the whole city with terror and desolation.

Temporary Subversion of the Greek Empire. After plundering Constantinople, the French Crusaders subverted the Byzantine, or Greek Empire, and established in its stead a new Roman, or Latin Empire, with Constantinople for its capital, and Count Baldwin of Flanders for its sovereign. This Latin kingdom lasted fifty-six years, after which it was overthrown, and the old Byzantine dynasty was restored to the throne of Constantinople in the person of Michael Palæologus.

New Latin Kingdom. The Fourth Crusade was without results, concerning Jerusalem; and at times after its conclusion separate bands of Crusaders, without chiefs or without discipline, made journeys to the Holy Land, and ventured upon the hazardous undertaking of restoring the Christian kingdom of Jerusalem and defending the Latin kingdom of Constantinople. In 1211 about ninety thousand children left their homes in Europe on a journey to the Holy Sepulcher, but many perished from hunger and fatigue in wandering through Italy after reaching Genoa, and most of the others were sold into slavery after embarking in ships on the sea and being captured by Moorish pirates; so that very few of them ever reached the Holy Land or again saw their homes.

Crusading Bands. In 1216 Pope Innocent III. proclaimed the Fifth Crusade, the Christian warriors being led by King Andrew II. of Hungary, whose expedition consisted of knights and men-at-arms from every portion of Europe, and accomplished nothing. A second expedition, consisting chiefly of Germans, next set out, but, instead of proceeding to Palestine, sailed to Egypt, where it captured Damietta, but this entire body of Crusaders was finally compelled to surrender to the Sultan of Egypt, who furnished food to the starving remnants of the Christian army and permitted it to proceed to Syria.

Children's Crusade. In 1228 the excommunicated Emperor Frederick II. led a powerful expedition into Palestine, at a time when the Sultan of Egypt was at war with the governor of Damascus for the possession of Syria and Palestine. Pope Gregory IX. forbade all Christian warriors from joining the expedition until the Emperor Frederick II. should be relieved from the curse of the Church. In 1229 Frederick II. concluded a treaty with Sultan Malek Kamel of Egypt, by which Jerusalem and the greater part of the Holy Land were surrendered to the Christians; but the Pope excommunicated the Holy City, and Frederick II. was crowned at Jerusalem without being consecrated by the Church. The abandoned Emperor soon returned to Germany, and the fruits of his treaty were lost.

Fifth Crusade. In 1234 Pope Gregory IX. proclaimed the Sixth Crusade, his real object being to replenish his coffers with the commutation money of

Christendom instead of aiding the Christians of Syria and Palestine. When a number of English nobles, headed by Richard, Earl of Cornwall, took the cross and started for the Holy Land the Pope sought to stop them. In Palestine the English Crusaders were joined by a French army under the King of Navarre. By a mere show of force, the Crusaders compelled the Sultan of Egypt to restore to them most of Palestine, after which they rebuilt the walls of Jerusalem and reconsecrated the churches.

Recovery
of
Palestine.

In the year A. D. 1243, fourteen years after the Fifth Crusade, the Korasmians, a fierce tribe of barbarians from the plains of Tartary, overran Palestine, carrying slaughter and desolation wherever they appeared, took Jerusalem, massacred its inhabitants, destroyed the Holy Sepulcher, and wasted the flower of the Christian chivalry in a desperate battle at Gaza; but they were finally defeated by the Christian and Turkish armies, which, for the moment, united against the common enemy.

Palestine
Ravaged
by the
Korasmians.

Their
Defeat

The horrible deeds of the Korasmians in Palestine led to the Seventh Crusade, which was conducted by the French king, Louis IX., or St. Louis, who, in 1248, accompanied by his three brothers, the Counts of Artois, Anjou and Poitou, and many of the French nobles, sailed at the head of a powerful expedition for the East, passing the winter in Cyprus, and proceeding to Egypt in the spring of 1249. After taking the town of Damietta the French Crusaders started for Cairo, but were defeated in the battle of Mansourah and compelled to make a disastrous retreat, while the French fleet was destroyed in the Nile by means of Greek fire, and St. Louis was taken prisoner with all his nobles and twenty thousand men-at-arms by the Sultan of Egypt. The Sultan agreed to release his royal captive upon receiving a ransom of a million golden bezants, but was so impressed by the noble character of St. Louis that he voluntarily remitted one-fifth of the ransom money. St. Louis was released upon surrendering Damietta, and a ten years' truce was concluded between the Sultan and the French king. St. Louis then proceeded to Palestine, where he remained four years for the purpose of improving the government of the Holy Land, but he did not visit Jerusalem, as he could not conquer it. He returned to France in 1253, in consequence of the death of his mother, the queen-regent.

Seventh
Crusade.

Disas-
trous
Expedi-
tion of
St. Louis
to Egypt.

His
Captivity
and
Ransom.

After the departure of St. Louis the rival Christian merchants, particularly the military orders, engaged in fierce quarrels with each other. A furious battle occurred between the Knights of St. John and the Knights Templars, most of the latter order being killed. This disgraceful strife was ended by an invasion of Syria and Palestine by the Mamelukes, a race of Circassians who had been held as slaves in Egypt and who obtained control of the government of that country. The

Christian
Dissen-
sions.

Mame-
luke
Invasion
of
Palestine.

Mamelukes captured Joppa and the other principal towns of Palestine and Syria, taking Antioch and making a hundred thousand of its inhabitants prisoners.

**Eighth
Crusade.**

In consequence of the fall of Antioch, St. Louis undertook the Eighth Crusade in 1270, being joined by Prince Edward of England and the powerful English Earls of Pembroke and Warwick. This was the last of those great expeditions of the Christians against the Moslems. The French fleet having been driven by a storm upon the coast of Sardinia, St. Louis resolved to attack the piratical Moors of Northern Africa; his brother, Charles of Anjou, King of Sicily, desiring to recover Northern Africa, which had formerly been tributary to the Neapolitan kingdom. After landing on the African coast the valiant French monarch captured and plundered Carthage and besieged Tunis; but soon a pestilential disease carried St. Louis, one of his sons and the greater number of his followers to their graves. The surviving French leaders concluded a treaty of peace with the Moors, and returned to France.

**Expedi-
tion of St.
Louis
to Tunis.**

**His
Death.**

**Prince
Edward
of
England
in Pales-
tine.**

Prince Edward of England—afterward King Edward I.—who participated in the Eighth Crusade, went to the Holy Land, where he performed many gallant exploits, and struck such terror into the hearts of the Saracens that they hired an assassin to murder him. Prince Edward wrenched a poisoned dagger from the hand of the assassin; but in the scuffle the prince received a wound in the arm which might have proved fatal had not his affectionate wife, Eleanor, who had accompanied him to Palestine, sucked the poison from the wound. His forces took Nazareth and defeated the Turks, after which he concluded a ten years' truce with the Sultan of Egypt; but the death of his father, King Henry III., in 1272, caused his return to England to assume the crown of that country.

**Moslem
Capture
of Acre
and
Recon-
quest of
Palestine.**

The Christian outrages upon the Mohammedans put a sudden end to the truce concluded between Prince Edward and the Sultan of Egypt, and the Sultan headed a large army to thoroughly overthrow the Christian power in the Holy Land. The Moslems gradually recovered their lost power in Palestine and captured fortress after fortress from the Christians, who finally made a stand at Acre, which was one of the most infamous places in the world at that time, and the Christian cause was disgraced by its champions. In 1291 Sultan Khalil, of Egypt, with two hundred thousand men, besieged Acre, and, after a vigorous siege, took the city by storm, and sixty thousand Christians were massacred or enslaved. The Sultan caused the churches and fortifications of the Christian cities to be utterly demolished. The Holy Sepulcher was still permitted to be visited by pious Christian pilgrims; but the remaining Christians voluntarily retired from Syria, which for two centuries

had been drenched with the blood of millions of the warriors of Christendom and Islam.

SECTION IV.—RESULTS OF THE CRUSADES.

THE Crusades ennobled the knightly class by furnishing a higher aim to their efforts, and gave rise to the establishment of new orders, which presented a model of Chivalry and were presumed to possess all the knightly virtues. Of these new orders were the Knights of St. John, the Knights Templars and the Teutonic Knights, which combined the spirit of the knight and the monk, their vows being chastity, poverty, obedience, and war against the Moslems.

Effect on
Chivalry.

After the reconquest of the Holy Land by the Turks the Knights of St. John established themselves in the Island of Rhodes, which was finally wrested from them by the Ottoman Turks, in 1522, when they received the Island of Malta from the celebrated Charles V., Emperor of Germany and King of Spain.

Knights
of St.
John.

The Knights Templars acquired great wealth by donations and legacies. After the loss of their possessions in Palestine the greater number of them returned to France, where they abandoned themselves to infidelity and corruption, the consequence of which was the final dissolution of their order during the reign of King Philip the Fair (A. D. 1285–1314), the Grand Master, Jacques de Molay, and many others being burned alive, protesting their innocence to the last. Their wealth in gold went into the coffers of the king, while their fortresses and lands were bestowed on the Knights of St. John.

Knights
Temp-
lars.

The Teutonic Knights were celebrated for their services in the civilization of the countries on the shores of the Baltic sea. They defended Christianity against the heathen Prussians in the region of the Vistula, and converted the inhabitants of the territory between the Vistula and the Niemen to Christianity, and established there the German language, customs and civilization. The cities of Culm, Thorn, Elbing, Königsburg and others arose; bishoprics and monasteries sprung up; and German industry and civilization produced a complete change.

Teutonic
Knights.

The Crusades gave rise to a free peasantry and tended to break up the Feudal System, as by their means great numbers of serfs received their freedom, and extended the power and influence of the burgher class and of the towns. The rich barons were compelled to sell their possessions, for the purpose of raising money to equip troops and to transport them to the Holy Land.

Blow to
the
Feudal
System.

The Crusades promoted the diffusion of knowledge and the advancement of science and literature. Those who engaged in them were at

Diffusion
of
Knowl-
edge.

first deplorably ignorant and illiterate; but when they came in contact with the Greek and Arabian civilization they acquired a fondness for science and literature, and after returning to Europe they imparted the same spirit to their countrymen.

Promo-
tion of
Com-
merce.

The Crusades gave great encouragement to commerce, as by their means different countries were brought into communication and more intimate commercial relations with each other; and the advantage of a mutual exchange of products was soon perceived. In consequence, great progress was made in the arts of navigation and ship-building; and many flourishing cities, such as Venice, Pisa and Genoa, acquired immense wealth and attained to vast commercial importance. The great Venetian traveler, Marco Polo, visited China and other countries of the Far East.

Sect of
the As-
sassin.

About the time of the First Crusade the Mohammedan prophet Hassan founded the fanatical sect of the *Assassins*, who dwelt in the mountains of Syria, and who became the terror alike of Christians, Jews and Turks. These assassins were blindly devoted to their chief, "The Old Man of the Mountain," and paid the most implicit obedience to his commands; and they believed that if they sacrificed their lives for his sake they would certainly be rewarded with the highest joys of paradise. Whenever the Old Man of the Mountain considered himself injured by any one he dispatched some of his Assassins secretly to murder the aggressor. Thus was derived the common name of *assassin*, which has ever since been applied to a secret murderer.

SECTION V.—CRUSADE AGAINST THE ALBIGENSES.

The
Albigen-
ses.

THE Crusades gave greater power and influence to the clergy, and multiplied the riches of the Church. They also tended to exalt the religious enthusiasm produced by them into a spirit of fanatical intolerance. This intolerance was soon manifested in a Crusade against the *Albigenses*, a new religious sect which arose in the South of France, and which was a branch of the *Waldenses*, or *Vaudois*, which arose in the valleys of Piedmont, in the twelfth century, and whose leader was Peter Waldo, a rich merchant of Lyons, who resigned all his wealth from motives of piety.

Alarm
of the
Church.

The growth of heresy had already alarmed the advocates of papal supremacy during the reign of Pope Alexander III., and a general council of the Church had pronounced a solemn decree against the Albigenses. But the feudal lords of France and Italy did not readily adopt an edict which would have deprived them of their best vassals, and the new opinions were secretly preached throughout most of Europe.



SCENES FROM THE CRUSADES

1. Peter the Hermit Preaching the First Crusade
2. Massacre at Antioch
3. Te Deum after Victory, Seventh Crusade
4. Throwing Heads into Nice

From Drawings by Gustave Doré

Many of the preachers of this new reformation revived many of the doctrines of the Manichæans and Paulicians. A few enthusiasts ascribed the Old Testament to the principle of Evil, asserting that "God is there described as a homicide, destroying the world by water, Sodom and Gomorrah by fire, and the Egyptians by the overflow of the Red Sea."

A Few
Extrem-
ists.

These were, however, the sentiments of a very small portion of the Albigenses; the great bulk of the reformers protesting only against the doctrine of transubstantiation, the sacraments of confirmation, confession and marriage, the invocation of saints, the worship of images, and the temporal power of the prelates. Their enemies acknowledged their moral character in its external purity; but invented the most outrageous calumnies regarding their secret practices, without ever producing a shadow of evidence to sustain the charges, and therefore without incurring any hazard of refutation.

General
Doctrines
of the
Albigen-
ses.

The reform made silent progress; as the efforts of the *paterins*, or Albigensian teachers, were directed rather to forming a moral and pure society within the Church than to establishing a new sect. They appeared desirous of holding the same relation to the Roman Church that John Wesley designed the Methodists to keep towards the Church of England. Their labors produced an independence of spirit and freedom of judgment which would probably have caused an open revolt had not Pope Innocent III. perceived the peril which menaced the papal system, and determined to crush freedom of thought before its exercise would overthrow his despotism.

Albigen-
sian
Teachers.

As a first step in his work of suppression, Pope Innocent III. appealed to cupidity and self-interest. He relinquished the confiscated properties of heretics to the barons, and ordered that the enemies of the Church should be forever banished from the lands of which they were deprived, after which he sent commissioners into the South of France to examine and punish those who were suspected of holding heretical opinions, thus laying the first foundation of the Inquisition. The arrogance and violence of these papal emissaries disgusted all classes of society. When the commissioners discovered that their persecutions were unpopular they determined to uphold their power by armed force, and soon succeeded in collecting an army.

Crusade
Ordered
by Pope
Innocent
III.

Raymond VI., Count of Toulouse, was engaged in a war with the neighboring barons; and the papal legate, Peter de Castelnau, offered to act as mediator. He went to the barons, from whom he obtained a promise that, if Count Raymond VI. would consent to their demands, they would use all their forces to extirpate heresy. Castelnau drew up a treaty on these conditions, and offered it to Raymond VI. for his signature. The Count of Toulouse was naturally reluctant to pur-

Peter de
Castelnau
and Count
Raymond
VI. of
Toulouse.

chase the slaughter of his best subjects by the sacrifice of his dominions and the admission of a hostile army into his territories. He peremptorily refused his consent; whereupon Castelnau excommunicated Raymond VI., placed his dominions under an interdict, and wrote to the Pope for a confirmation of the sentence.

Murder
of Castel-
naud.

Excom-
muni-
cation of
Count
Raymond
VI.

Pope Innocent III. confirmed his legate's sentence, and commenced preaching a Crusade; but his violence exceeded all bounds when he was informed that Castelnau had been slain by a gentleman of Toulouse whom he had personally insulted (A. D. 1208). Though Count Raymond VI. seems to have had no share in this murder, the papal vengeance was chiefly directed against him. He was excommunicated, his subjects were absolved from their oath of allegiance to him, and King Philip Augustus of France was invited to deprive him of his estates.

The
Monks of
Citeaux
as Cru-
saders.

The French king was too busily engaged in wars with King John of England and King Otho IV. of Germany to turn his attention to the extirpation of heresy; but he permitted a Crusade against the Albigenses to be preached throughout his kingdom, and the monks of Citeaux became the principal missionaries of this war. These monks promised to those who lost their lives in the struggle the pardon of all sins committed from the day of birth to that of death; and to those who survived they promised unlimited indulgence, the protection of the Church, and a large share of spoil.

The
Domini-
can
Monks
and the
Inquisi-
tion.

While the monks were enlisting bands of fierce wretches, who believed that they might expiate their former crimes by the perpetration of new atrocities, Pope Innocent III. was preparing a new mission to Languedoc, the savage brutalities of which surpassed even those of the Crusaders. The new monastic order of the Dominicans was founded with the Spaniard Dominic at its head, whose special object was the extirpation of heresy by preaching against the doctrines of those who dissented from the Church and punishing with death those who could not be convinced by argument. This institution was the dreaded Inquisition, which seems to have been originally planned by the Bishop of Toulouse, who introduced it into his diocese about seven years before it was formally sanctioned by Pope Innocent III. at the council of the Lateran.

Count
Raymond
VI. and
Raymond
Roger
of Albi.

Count Raymond VI. of Toulouse and his nephew Raymond Roger, Viscount of Albi, alarmed at the coming danger, appeared before the papal legate, Arnold, Abbot of Citeaux, to avert the approaching storm by explanations and submissions. They protested that they had never sanctioned heresy and that they were entirely innocent of the murder of Castelnau. The severity with which the legate treated them convinced the young Viscount Raymond Roger that nothing could be hoped for from negotiation, and he returned to his estates, determined to de-

fend himself to the last extremity. The Count of Toulouse displayed less fortitude, and promised to submit to any terms which the Pope would impose.

The Pope received Count Raymond's ambassadors with seeming indulgence, but offered absolution only on the most severe terms. He demanded that the count should make common cause with the Crusaders, to assist them to extirpate heretics—his own subjects—and to surrender seven of his best castles as a pledge of his intentions. Pope Innocent III. declared that if Count Raymond VI. performed these conditions he would be absolved, and even taken into special favor; but at the very same moment the Pope was inflexibly resolved on the count's destruction.

Severe
Terms of
Pope
Innocent
III.

In the spring of A. D. 1209 all the fanatics who had taken up arms at the preaching of the monks of Citeaux commenced assembling on the frontiers of Languedoc. The land spread in beauty before them was soon to be a howling wilderness. Raymond VI. sank into abject cowardice. He surrendered his castles; he promised implicit submission to the papal legate; he even permitted himself to be publicly beaten with rods before the altar, as a penance for his errors. He was rewarded for his humiliation by being allowed to serve in the ranks of the Crusaders and to act as their guide in the war against his nephew.

Fanatical
Crusa-
ders.

Cow-
ardice of
Count
Raymond
VI.

Viscount Raymond Roger exhibited a bolder spirit. As he found the papal legate implacable, he summoned his barons, and, after stating all his exertions to maintain peace, he made a stirring appeal to their generosity and their patriotism. All determined on an obstinate defense. Even those who adhered to the Roman Church rightly feared the excesses of a fanatical horde eager for shedding blood and for gratifying a ruffian thirst for plunder. As the Crusaders advanced, some castles and fortified towns were abandoned to them, while others not subject to the charge of heresy were permitted to ransom themselves. Villemur was burned, and Chasseneuil capitulated after a vigorous defense. The garrison was allowed to retire, but all the inhabitants of both sexes suspected of heresy were cast into the flames amid the ferocious shouts of the victors, and their property was abandoned to the soldiery.

Raymond
Roger's
Bold
Resolu-
tion.

Victories
and
Cruelties
of the
Crusa-
ders.

Beziers was the next town attacked. The citizens determined to offer a vigorous resistance, but in a sally which they made they were routed by the advanced guard of the Crusaders, and were so vigorously pursued that victors and vanquished entered the gates together. Before taking advantage of their unexpected success, the victorious leaders asked the Abbot of Citeaux how they should distinguish Catholics from heretics. The legate replied: "Kill all; God will distinguish those who belong to Himself." His words were obeyed only too well. All

Capture
and
Massacre
of
Beziers.

the inhabitants of Beziers were atrociously massacred, and when the town was thus one vast slaughter-house it was fired, so that its ashes and ruins might serve as a monument of papal vengeance.

**Defense of Carcas-
sonne by
Raymond
Roger.** The last stronghold of Viscount Raymond Roger was Carcassonne, which was heroically defended by the valiant young viscount. Simon de Montfort, the leader of the Crusaders, found himself thwarted by a mere youth, and was detained for eight days before he obtained possession of the suburbs and was able to invest the town.

**Bold
Stand of
Raymond
Roger
and Peter
II. of
Aragon.** Peter II., King of Aragon, whom the Viscount of Albi and Beziers recognized as his suzerain, took advantage of this delay to interfere in behalf of his young vassal, who was also his nephew. The papal legate, unwilling to offend so powerful a sovereign, accepted Peter's mediation; but when he was asked what terms he would grant to the besieged he demanded that two-thirds of Carcassonne should be abandoned to plunder. Viscount Raymond Roger spurned these conditions. Peter applauded his courage and personally addressed the garrison, saying: "You know the fate that awaits you; make a bold defense, for that is the best means of finally obtaining favorable terms."

**Captivity
of
Raymond
Roger.** The prudence of Peter's advice was demonstrated by the conduct of the papal legate in consenting to a capitulation; but when Viscount Raymond Roger, trusting to the faith of the treaty, appeared in the camp of the Crusaders he was treacherously arrested and cast into prison with his attendants. Warned by their leader's fate, the citizens of Carcassonne evacuated the town during the night, but some of the fugitives were overtaken by the cavalry of the Crusaders. The papal legate selected a supply of victims from his prisoners, and four hundred of them were burned alive, while about fifty were hanged.

**Success
of the
Crusade.** The objects of the Crusade appeared to have been obtained. Count Raymond VI. of Toulouse submitted to all the humiliating conditions demanded of him. The Viscount of Narbonne abandoned all intentions of resistance, and the gallant lord of Beziers was a prisoner. The Crusaders also were beginning to become weary of the war; the French lords were ashamed of the cruelties which they had sanctioned and the faith which they had violated; and the knights and common soldiers were anxious to revisit their homes, after completing their term of service.

**Arnold,
Abbot of
Citeaux,
and
Simon de
Montfort.** But the papal legate, Arnold, Abbot of Citeaux, was not yet satisfied. He summoned a council of the Crusaders, and tried to induce them to remain, for the purpose of protecting their conquests of Beziers and Carcassonne, the investiture of which he conferred on Simon de Montfort, the leader of the Crusaders. But most of the French nobles refused to remain any longer, and Simon de Montfort was obliged to defend his new acquisitions with the vassals from his own estates. The

gallant Viscount Raymond Roger was detained a close prisoner in his own baronial hall at Carcassonne, where he soon died of an illness produced by grief, or, perhaps more likely, as was generally suspected, by poison.

The armies of the Crusaders retired, leaving the country a desert and calling it peace; but the sufferings of the Albigenses were not exhausted. The monks of the Inquisition, attended by trains of executioners, proceeded through the country at their pleasure, torturing and slaughtering all who were suspected of heresy; while the monks of Citeaux, who had found honor and profit in preaching a Crusade against heretics, were not disposed to relinquish the lucrative employment. This new Crusade was preached when there was no animosity to encounter, and new bands of fanatical warriors invaded Languedoc. They compelled their leaders to renew the war with the heretics, so that the exertions of those who profited by preaching extermination should not be lost, and that the bigotry of those who hoped to obtain their salvation by murder should be gratified.

Strengthened by such reinforcements, Simon de Montfort threw off the mask of moderation, and declared war against the unfortunate Count Raymond VI. of Toulouse. The count was again excommunicated and his dominions were laid under an interdict; but Simon de Montfort soon discovered that he had been premature in his hostilities. King Peter II. of Aragon refused to receive his homage for the viscounties of Beziers and Carcassonne, declaring that he would uphold the claims of the legitimate heir, Raymond Trencanel, the only son of the unfortunate Viscount Raymond Roger, a child about two years old, who was safe under the guardianship of the Count de Foix. A formidable rebellion broke out in the territories so recently assigned to Simon de Montfort; and only eight towns and castles remained in his possession, out of the entire two hundred that had been previously granted to him.

Count Raymond VI. of Toulouse was too much afraid of ecclesiastical vengeance to defend himself by force of arms. He sought the protection of his sovereign, the King of France, and he personally went to Rome to implore absolution. Pope Innocent III. promised him pardon on condition that he cleared himself from the charge of heresy and of participation in the murder of Castelnau; but when he appeared before the council he found that his judges had been won over by his inexorable enemy, Arnold, Abbot of Citeaux; and, instead of being allowed to enter on his defense, he was confronted by a series of new and unexpected charges. His remonstrances were in vain, his tears were met with mockery and insult, and the sentence of excommunication was formally ratified.

New
Crusade
against
the
Albigen-
ses.

Simon de
Montfort,
Raymond
VI. of
Toulouse,
and
Peter II.
of
Aragon.

Formid-
able
Albigen-
sian Re-
bellion.

Raymond
VI. of
Toulouse
and
Pope
Innocent
III.

Ray-
mond's
Second
Excom-
muni-
cation.

Massacres
and
Execu-
tions of
Albigen-
ses.

Peter II.
of Aragon
and
Raymond
VI. of
Toulouse.

Ray-
mond's
Third
Excom-
munica-
tion.

Capture
and
Massacre
of
Lavaur
Castle.

Success-
ful
Defense of
Toulouse
by
Raymond
VI.

Ambition
of the
Monks of
Citeaux.

Pope
Innocent
III.
and the
Crusa-
ders.

In the meantime the Crusaders, under the leadership of Simon de Montfort, pursued their career of extermination. Those spared by the sword perished by the hands of the executioner, and the ministers of a God of peace were found to be more cruel and vindictive than a licentious soldiery. Even King Peter II. of Aragon became alarmed, and sought the friendship of the Pope's favorite by affiancing his infant son to a daughter of Simon de Montfort. The King of Aragon perhaps expected that by this concession he would obtain more favorable terms for the Count of Toulouse, whom he accompanied to Arles, where a provincial council was convened. The terms of peace proposed by the papal legate were so extravagant that even Count Raymond VI. rejected them and secretly retired from Arles in company with the King of Aragon. For the third time the unfortunate count was excommunicated, pronounced an enemy of the Church and an apostate from the faith, and declared to have forfeited his title and estates.

The war against the Albigenses was now renewed with vigor. After a long siege, Simon de Montfort took the strong castle of Lavaur by assault, hanged its heroic governor, the lord of Montreal, and massacred the entire garrison. Says the Church historian: "The lady of the castle, who was an execrable heretic, was by the earl's orders thrown into a well, and stones were heaped over her. Afterward the pilgrims collected the numberless heretics that were in the fortress, and burned them alive with great joy."

The same cruelties were perpetrated at all other places through which the Crusaders passed, and the friends of the victims took revenge by intercepting convoys and murdering stragglers. Simon de Montfort only laid siege to Toulouse when he had received a large reinforcement of pilgrims from Germany. In this extremity, Count Raymond VI. displayed a vigor and courage which would probably have saved him from ruin if he had manifested it in the earlier part of the war. He made so vigorous a defense that the Crusaders were obliged to raise the siege and to retire precipitately.

The ambition of the monks of Citeaux soon weakened the friendship between them and the Crusaders. Under the pretense of reforming the ecclesiastical condition of Languedoc, the monks expelled the leading prelates and seized the richest sees and benefices for themselves. The papal legate, Arnold, Abbot of Citeaux, took the archbishopric of Narbonne for his share; after which he abandoned Simon de Montfort and went to lead an expedition against the Moors in Spain. Pope Innocent III. himself paused for a moment in his career of vengeance, and, at the request of King Peter II. of Aragon, he promised Count Raymond VI. a fair trial; but the Pope found it not so easy a matter to allay the spirit of fanaticism which he had aroused. He was dis-

obeyed by his legates and reproached by the Crusaders, so that he was obliged to retrace his conciliatory steps and to abandon the Count of Toulouse to the fury of his enemies.

King Peter II. of Aragon came to the assistance of his unfortunate relative, and encountered the formidable army of the Crusaders at Muret, but he was killed in the beginning of the conflict. Disheartened by the loss of their leader, the Spanish chivalry took to flight, and the infantry of Toulouse could offer no effective resistance single-handed. Trampled under foot by the pilgrim-knights, the citizens of Toulouse who followed their monarch to the fatal field were either cut to pieces or drowned in the Garonne.

**Battle of
Muret
and Death
of Peter
II. of
Aragon.**

Just when the Crusaders' victory at Muret appeared to have confirmed the power of Simon de Montfort, King Philip Augustus of France triumphed over his enemies, King John of England and King Otho IV. of Germany. But the ambitious leader of the Crusaders gained very little from his success, as the court of Rome commenced to grow jealous of his power (A. D. 1215). His influence with the papal legates and the prelates who had directed the Crusades was still very great, however, and the council of Montpellier granted him the investiture of Toulouse and all the conquests made by "the Christian pilgrims."

**Simon de
Montfort
and His
Con-
quests.**

The King of France was not disposed to acquiesce in this arrangement, and sent his son Louis into the South of France, under the pretense of joining in the Crusade, but really to watch the proceedings of Simon de Montfort. Louis afterwards returned to accept the crown of England, and the quarrel in which this proceeding involved him with the Pope diverted his attention from Languedoc.

**King
Philip
Augustus
of
France
and His
Son
Louis.**

Arnold, Abbot of Citeaux, after returning from his expedition against the Moors in Spain, took possession of his archbishopric of Narbonne, where he commenced exercising the rights of a sovereign prince. Simon de Montfort, who had assumed the title of Duke of Narbonne, in addition to that of Count of Toulouse, denying that Arnold had any right to temporal jurisdiction, entered the city of Narbonne by force, and erected there the ducal standard. Arnold fulminated an excommunication against Simon de Montfort, and placed the city of Narbonne under an interdict while he remained therein; but he found, to his great surprise and mortification, that these spiritual weapons were scorned by the leader of the Crusade.

**Quarrel
between
Arnold,
Abbot of
Citeaux,
and
Simon de
Montfort.**

Simon de Montfort was confronted by a more formidable enemy in the person of Raymond VII., son of Count Raymond VI. of Toulouse, who aided his father in a determined effort to recover the ancient inheritance of his race. Contrary to his own better judgment, Simon de Montfort was induced by Foulke, Bishop of Toulouse, to treat the

**Tempo-
rary Tri-
umph of
Raymond
VI. over
Simon de
Montfort.**

citizens with treacherous cruelty because they manifested some symptoms of affection for their former lord. The result was that the people of Toulouse profited by Simon de Montfort's absence to invite Count Raymond VI. to resume his authority, and the count was publicly received into his old capital amid universal acclamations of joy, September 13, A. D. 1217.

Siege of
Toulouse
and
Death of
Simon de
Montfort.

By the assistance of the papal legate and the clergy, Simon de Montfort collected a large army; but the bravest of the Crusaders had perished in the preceding wars, or had returned to their homes in disgust. It was now universally known that heresy was extinguished in Languedoc, and that the war was maintained merely to gratify private revenge and individual ambition. Simon de Montfort laid siege to Toulouse, but was slain in a sally of the inhabitants; and after a vain effort to revenge his death, his son Almeric retired to Carcassonne.

Siege and
Capture
of
Avignon
by Louis
VIII. of
France.

The death of Simon de Montfort did not end the war against the Albigenses. Almeric de Montfort sold his claims over Languedoc to King Louis VIII. of France, the son and successor of Philip Augustus. Louis VIII. undertook a campaign to obtain possession of Toulouse; and with a powerful army he besieged Avignon, but only obtained possession of the town after a heroic defense on the part of the inhabitants, and after twenty thousand of his troops had perished miserably from disease and famine.

Final
French
Conquest
of Lan-
guedoc.

Its
Desola-
tion.

Louis VIII. died in A. D. 1226, soon after the fall of Avignon, after a short reign of three years; but the queen-regent, Blanche, prosecuted the war with such vigor that Count Raymond VII. was reduced to submission, and his dominions were united to the French crown, A. D. 1229. The Inquisition was at once established in Languedoc, and this unhappy territory in the South of France has not yet fully recovered from the calamities which it suffered at the hands of the instruments of papal vengeance.

CHAPTER XXV.

EMPIRE AND CHURCH.

SECTION I.—THE HOHENSTAUFENS, AND GUELFs AND Ghibellines (A. D. 1138–1273).

DURING the Middle Ages the two great powers of Europe were the Western, or Germano-Roman Empire, and the Latin, or Roman Catholic Church. The Emperor was regarded as the civil head of Christendom, and the Pope as the spiritual head; and the long and bitter struggle between them for supremacy was a prominent feature of mediæval history. For three centuries the *Guelfs* and *Ghibellines*—the former the adherents of the Popes, and the latter the partisans of the Emperors—kept Italy and Germany involved in civil war.

Upon Lothaire's death in A. D. 1138, his son-in-law Henry the Proud, Duke of Bavaria and Saxony, aspired to the German crown; but the German nobles chose Conrad of Suabia, the head of the Hohenstaufen family, to the throne of Germany, with the title of CONRAD III. Thus began the reign of the famous dynasty of the Hohenstaufen, who occupied the throne of Germany for one hundred and twelve years. Conrad III. was only King of Germany, having never been crowned Emperor.

As soon as Conrad III. ascended the German throne he struck a blow at Henry the Proud, ordering him to relinquish Saxony, claiming that it was unlawful for him to hold two duchies at the same time. Henry refused, and was deprived of both Bavaria and Saxony; the king bestowing Bavaria on Leopold IV., Margrave of Austria, and conferring Saxony on Albert the Bear, to whom the Emperor Lothaire had granted the Northern Mark of Saxony.

Henry the Proud appealed to arms to maintain his position, and he and his partisans rallied the Guelfic, or papal, party to their support. The cities which were averse to the Pope's interference in German affairs sustained King Conrad III. Henry the Proud died during the struggle, leaving his quarrel to his son Henry the Lion. In the interests of peace, Conrad III. induced Albert the Bear to resign the

Emperor
and
Pope.

Guelfs
and
Ghibel-
lines.

Conrad
III., First
of the
Hohen-
staufens,
A. D.
1138–
1152.

Henry the
Proud,
of
Bavaria
and
Saxony.

Civil
War.

Henry the
Lion.

Albert the Bear. duchy of Saxony, which was then conferred on Henry the Lion. The King rewarded Albert by erecting his mark into a separate government, which was afterwards called the Mark of Brandenburg, from the town of that name captured from the Wends by Albert.

His Territories. The territories of Albert the Bear comprised Northern Saxony, Lusatia, Salzwedel and Brandenburg. In the district of Brandenburg he founded the city of Berlin about the same time that the Margrave Leopold IV. laid the foundations of Vienna. **Count Welf.** Count Welf, or Guelf, opposed this arrangement and continued the war in Bavaria. In A. D. 1140 Welf was defeated by King Conrad III. and was obliged to take refuge in the town of Weinsberg, which surrendered to the king after a long siege.

Siege and Capture of Weinsberg. According to a well-known legend, Conrad III. resolved to destroy the town and put the garrison to the sword, but consented to permit the women to retire, allowing each to carry away what she could. The next morning the gates were opened, and a long line of women passed out, each carrying her lover or her husband on her back. King Conrad III. was so affected by this spectacle that he spared both the town and its inhabitants.

"Welf" and "Waiblingen," or Guelf and Ghibelline. It was during the siege of Weinsberg that the war cries which resounded throughout Germany and Italy for three centuries were first heard. The king's troops took their name from their battle shout "Waiblingen," the name of a village which had been the home of the Hohenstaufen family. The rebel count's soldiers shouted their leader's name "Welf." These designations were subsequently assigned to the two great parties in the Germano-Roman Empire, which are most familiar to us in their Italian form of *Guelfs* and *Ghibellines*.

Pope Innocent II. and Antipope Anacletus. In the meantime the Papacy was divided between Innocent II. and Anacletus, the Antipope; but Innocent II. had triumphed over his rival, who died about A. D. 1139. Upon the accession of Conrad III. to the German throne, Pope Innocent II. sought to strengthen himself by a close alliance with King Roger of Sicily, who was so formidable a foe that both the Eastern Roman and the Germano-Roman monarchs, Manuel I. and Conrad III., formed a coalition against him. The Pope's authority was for a time set at defiance in Rome itself by the people, who were instigated by the stern denunciations of priestly ambition by the famous monk, Arnold of Brescia, who threw off the authority of the Pope and established a Senate and a Patrician named Giordano.

Arnold of Brescia. There was now a lull in German affairs, and the German people could devote their attention to the great subject which was occupying the minds of the people of all Christendom—the Crusades. Conrad III. engaged in the Second Crusade with King Louis VII. of France,

Conrad III. and the Second Crusade.

the German king furnishing an army of seventy thousand men for the great expedition, A. D. 1147. Conrad III. was accompanied by his nephew Duke Frederick of Suabia, his old enemy Count Welf, and the flower of the German chivalry. He acquired a reputation for valor and intrepidity in the East, but accomplished no definite results. He returned to Germany two years later, broken down in health. Soon after his return Count Welf again rebelled, but was defeated. Conrad III. died in A. D. 1152, while making preparations to go to Rome to be crowned Emperor.

Count
Welf.

In pursuance of Conrad's advice, the German nobles elected his young nephew, the Duke of Suabia, to the dignity of King of Germany. The new sovereign is generally known as **FREDERICK BARBAROSSA**, the surname signifying "Red Beard." He was thirty-one years of age at his accession, and was considered a model of chivalry. He was a man of generous and noble impulses, and of strong and imperious will, so that he was devotedly loved by his friends and as implacably hated by his foes, as he could be harsh and stern in asserting his rights.

Frederick
Barba-
rossa,
A. D.
1152-
1190.

Frederick Barbarossa sincerely desired to end the struggle between the Guefs and the Ghibellines, and was happily in a position to do so. His mother was a sister to Henry the Proud, whose son, Henry the Lion, of Brunswick, was the chivalrous monarch's cousin, as well as his personal friend. Henry the Lion was already Duke of Saxony, and the king bestowed upon him the duchy of Bavaria, thus making him the most powerful prince in Germany, as well as head of the house of Guef. Frederick Barbarossa compensated Henry, Margrave of Austria, for relinquishing Bavaria by erecting the Austrian territory into a separate and independent duchy, to be held as a fief of the German crown, and made it hereditary in both the male and female line.

Henry the
Lion, of
Brunswick.

Duchy of
Austria.

Frederick Barbarossa led six military expeditions to Italy, for the purpose of subduing the rebellious Italians, who were founding independent republics, and openly settling the German monarch's authority at defiance. Animated by patriotism and by a love of freedom, the Lombard cities, headed by the haughty Milan, formed an effective burgher militia, and endeavored to cast off the imperial authority. This refractory spirit manifested itself in this king's first campaign, when, in accordance with a long-established usage, he reviewed his troops in the plains near Piacenza and required the princes and cities of Northern Italy to do him homage.

Frederick
Barba-
rossa
and the
Lombard
Cities.

Frederick Barbarossa proceeded to Italy in A. D. 1154, and at a great Diet held at Roncaglia he received the submission of all the Italian states. The young German king came with the intention and the power to restore the imperial authority in Italy, and he instantly set

Punish-
ment of
Milan
and Her
Allies.

about doing so. Complaints were made to him by the enemies of Milan, and that city had deeply offended him by refusing to acknowledge his authority and to furnish him the supplies to which he was entitled. Frederick Barbarossa therefore decided against Milan. Tortona, an ally of Milan, was likewise accused, and also condemned. The German king destroyed Asti and Chieri, and took and burned Tortona, the allies of Milan. He spared the lives of the inhabitants, who found refuge in Milan.

Frederick
Barbarossa
Crowned
King of
Lombardy
and
Emperor.

Arnold of
Brescia.

His Over-
throw
and Exe-
cution.

Frederick
Barbarossa
and
Pope
Adrian
IV.

Rival
Popes,
Alexander
III.
and Victor
IV.

Revolt
of the
Lombard
Cities.

Milan's
Revolt
against
Frederick
Barbarossa.

Frederick Barbarossa received the Lombard crown at Pavia; after which he proceeded to Rome, and was there crowned Emperor by Pope Adrian IV., who was Nicholas Breakspear, the only Englishman who ever became Pope. Frederick Barbarossa only obtained the imperial crown by giving up Arnold of Brescia, the remarkable Italian monk who had sought to bring back Rome to its ancient republican simplicity. Imbued with the ideas of the renowned French philosopher Abelard, Arnold of Brescia traversed Italy, denouncing the Pope's temporal power and the unworthiness of the clergy. While he was at Rome, busy with his project for a new Roman Republic, Pope Adrian IV. laid the city under an interdict; and the Roman Senators, unable to withstand the entreaties of the Roman people, submitted to the Pope and expelled Arnold. The monkish reformer fled, but was overtaken by Frederick Barbarossa's troops and made prisoner; and the Emperor handed him over to the Prefect of Rome, by whom he was tried, convicted and beheaded in the Castle of St. Angelo, in A. D. 1155.

Thus the Pope's authority was reëstablished in Rome. The Emperor also reduced Milan to submission, and placed the imperial eagle on the spire of its great cathedral, in token of his supremacy. But before very long the Pope and the Emperor commenced quarreling over the territories of the Countess Matilda, and this dispute soon developed into an effort on the Pope's part to deprive the Emperor of all his rights over Rome and his Italian possessions. Upon the death of Pope Adrian IV., in A. D. 1159, two Popes were elected—Alexander III. by the papal party, and Victor IV. by the imperial party. Each Pope excommunicated his rival and his followers, and the whole of Christendom was divided into two parties. Alexander III. was the more generally acknowledged pontiff; and a war which broke out between the Emperor and the cities of Lombardy enabled this Pope to offer a determined resistance to his powerful enemy, the Emperor Frederick Barbarossa.

After Frederick Barbarossa's return to Germany, the Milanese renewed their defiance of the Emperor, and destroyed Lodi and several other Lombard cities that adhered to the Emperor. Thereupon Fred-

erick Barbarossa led a second expedition against the revolted city, A. D. 1159. The Emperor had his regalian rights determined by jurists according to the Code of Justinian, and when Milan refused to submit to the decision he uttered the ban of the Empire against the refractory city.

A fierce war ensued between the Emperor and the Milanese. Frederick Barbarossa took and destroyed Crema, a city in alliance with Milan, and also forced Milan to surrender, after a siege of three and a-half years. After the carroccio, or carriage, that supported the chief banner of the city had been broken to pieces, and after the citizens had humbled themselves before the victorious Emperor, the walls and houses of Milan were leveled with the ground, and the inhabitants were forced to settle in four widely-separated points of their territory. The other Lombard towns were so terrified by the destruction of Milan that they received the imperial legate, or Podesta, within their walls.

The fall of Milan put an end to the resistance against the imperial authority in Lombardy, and made the situation of Pope Alexander III. dangerous in Rome. Sicily was so torn with violence and civil war that it no longer afforded the Pope his usual refuge, and he fled into France, where he remained three years. During this period the Antipope died, and was succeeded by Guido of Crema, who assumed the name of Paschal III. As the Emperor Frederick Barbarossa was detained in Germany by the events which occurred in that country, Pope Alexander III. seized the opportunity to return to Rome, A. D. 1165.

Frederick Barbarossa's first successes in Italy made him the most powerful sovereign in Europe. The Kings of Poland and Hungary did homage to him for their crowns, and the Emperor rewarded the Duke of Bohemia for his faithful services by erecting his duchy into a kingdom. Frederick Barbarossa married Beatrice, the heiress of Franche-Comte, or the Free County of Burgundy; thus annexing that portion of Burgundy to the German kingdom.

Frederick Barbarossa personally disliked Pope Alexander III., and he therefore refused to acknowledge his election and resisted his authority. For this course, the Pope excommunicated the Emperor, and united himself with the Lombard cities, which were exasperated by the tyranny of the imperial legate; and the entire Guelfic party in Italy rallied to the Pope's support, and a furious war ensued. Even Cremona and other cities which had formerly opposed Milan joined the coalition against the Emperor, which was definitely organized in A. D. 1167 under the name of the *Lombard League*. The Milanese, who headed the revolt against the imperial authority, had rebuilt their city, and had founded the city of Alessandria, which was named in honor of Pope Alexander III.

Siege,
Capture
and
Destruction of
Milan.

Flight of
Pope
Alexander
III.

Antipope
Paschal
III.

Vassal
Kings of
Poland,
Hungary
and
Bohemia.

Frache-
Comte.

Lombard
League
against
Frederick
Barbarossa.

New City
of Alessandria.

Frederick
Barbarossa's
Attacks
on
Ancona
and
Rome.

The Emperor's power was seriously menaced by the Lombard League, and about the same time the Eastern Emperor Manuel I. obtained a footing in Italy and gained over Ancona. Frederick Barbarossa, who had left Italy, soon returned with a powerful army, and vainly attempted to take Ancona, after which he marched against Rome. The Pope instantly fled, but Frederick Barbarossa's advantage was neutralized by the breaking out of a pestilence in his army, which forced him to a hasty retreat from Italy.

Siege of
Alessandria.

Frederick Barbarossa returned to Italy in A. D. 1174 with a powerful army, and laid siege to Alessandria, but was compelled to retire by the army of the Lombard League. As Henry the Lion of Brunswick, Duke of Saxony and Bavaria, and head of the house of Guelf, refused to aid the Emperor, the German army was disastrously defeated by

Battle of
Legnano.

the gallant Milanese in the decisive battle of Legnano, about fifteen miles from Pavia, A. D. 1176. Frederick Barbarossa himself was missing for several days. The heroism displayed by the chivalrous Emperor won the respect of the Lombard confederates and of the Pope; and in 1177 a truce of six years was agreed upon at Venice, by which the Pope and the Emperor were reconciled. Frederick Barbarossa recognized Alexander III. as Pope, and was allowed to hold the Countess Matilda's territories until his death, when they were to revert to the Pope. Frederick Barbarossa returned to Germany at the conclusion of this Lombard war.

Truce
of Six
Years.

Peace
of Con-
stance.

At the expiration of the six years' truce, in A. D. 1183, a permanent treaty of peace was concluded at Constance, in Suabia. By the Peace of Constance the Emperor ceded to the towns all rights inside their walls. He allowed them to administer their own laws and to make peace on their own account. He retained the old regalian rights—the right to quarters, food and clothing for his army when he was in the territory of these cities; but these regalian rights were defined, and precautions were taken against future disputes. He allowed the Consuls to be retained, but they were nominally invested by him, and each Lombard city was to admit an imperial judge of appeal.

The
Lombard
Cities.

The Peace of Constance made the Lombard cities virtually independent, while they continued to constitute a part of the Germano-Roman Empire. Thus left to themselves, these cities became the chosen resorts of great men and the nurseries of science and art; but their liberation from imperial rule left them divided among themselves and arrayed against each other, with no power capable of harmonizing their disputes.

William
II., the
Norman
King of
Sicily.

Frederick Barbarossa afterwards gained another advantage over the Pope. William II., the Norman King of Sicily, had been the Pope's most faithful ally. The Emperor married his son Henry to Constance,



BARBAROSSA AS UMPIRE AT BENSANÇON

From the Painting by H. F. P. Uddemann

the daughter of Roger, the first Norman King of Naples and Sicily. On the death of William II., the reigning Norman king, who was childless, Henry would be the direct heir to the crown of Sicily.

His Son
Roger.

As King of Germany, Frederick Barbarossa was a great and wise monarch. He was not wholly successful in abolishing private warfare, the great curse of his kingdom, but he imposed a check upon it by requiring those who indulged in it to give three days' notice to their enemies. All who refused to do so were to be treated as outlaws. Frederick Barbarossa likewise encouraged the growth of the cities by granting them important privileges and making some of them free. His acts were so judicious and popular that he won the support and affection of the whole German nation, even the German prelates being loyal to him.

Greatness
and
Power of
Frederick
Barba-
rossa.

Thus strong in the support and attachment of his German subjects, the great Emperor was able to bid defiance to the Pope's power in Germany, there being no opposition for the Pope to intrigue with. A papal legate once ventured to assert in the German Diet that the Empire was dependent upon His Holiness, thus raising such a storm of fury that his life was saved only by the Emperor's personal interposition. Had Henry IV. been a sovereign of the same stamp and vim, he might have reigned as a great and successful monarch, and escaped the humiliation to which he was subjected by the indomitable Pope Gregory VII.

His
Defiance
of the
Pope.

Henry the Lion had for a long time enjoyed the favor and friendship of the Emperor Frederick Barbarossa, and advanced in power and prosperity. He had conquered the Slavonic provinces of Pomerania and Mecklenburg; had made war on the Frislanders on the Baltic, and the peasant republic of the Ditmarsens, in Holstein; and had obtained possession of an extensive dominion. He had established mines in the Hartz mountains. He had founded cities and bishoprics—Lübeck, Munich and Ratzburg—and attracted settlers from the Netherlands. But his ambition and acts of violence against princes and clergy were as well known as his great feats in war; so that the brazen lion that he erected before the citadel of his principal city, Brunswick, might be considered an emblem of his rapacity, no less than of his strength. His success made him haughty and arrogant, and his overbearing manner at length aroused the jealousy of the other German princes.

Power
and
Domin-
ions of
Henry the
Lion, of
Brunswick.

In A. D. 1176, having become angry with Frederick Barbarossa because he refused to bestow the city of Goslar upon him, Henry the Lion took a mean advantage of the Emperor, deserting him in the most critical period of his war with the Lombard cities, and returning to Germany with his troops. This defection caused the Emperor's defeat in the battle of Legnano, from which fled Frederick Barbarossa.

Henry the
Lion's De-
sertion of
Frederick
Barba-
rossa.

escaped with difficulty. The Emperor is said to have begged Henry the Lion on his knees not to desert him, but in vain.

Henry the
Lion
Deprived
of His
Terri-
tories by
Frederick
Barba-
rossa.

When Frederick Barbarossa returned to Germany, in A. D. 1178, he determined to punish Henry the Lion for his defection. The complaints that arose on every side against Henry the Lion gave the Emperor the opportunity that he desired, and Frederick Barbarossa therefore summoned Henry to appear before the Diet at Worms. Henry refused to appear; and, with the sanction of the Diet, the Emperor put the refractory prince under the ban of the Empire, and declared his two duchies, Saxony and Bavaria, to be forfeited. A part of East Saxony was given to Bernhard of Anhalt, son of Albert the Bear; a portion of West Saxony was bestowed on Philip, Archbishop of Cologne, who was also granted ducal rights in these territories; and the duchy of Bavaria, greatly weakened by the separation of Styria, was conferred on Otho of Wittelsbach. The Wittelsbachs were devoted to the Hohenstaufen family, and afterwards received the Palatinate of the Rhine.

Subjuga-
tion and
Humilia-
tion of
Henry the
Lion by
Frederick
Barba-
rossa.

But Henry the Lion was only subdued after a bloody war, and withstood his foes for two years. Only when Frederick Barbarossa himself took the field against him was he thoroughly subdued. In A. D. 1181 Henry came to Erfurt, where the Emperor was holding a Diet, prostrated himself at the Emperor's feet, and humbly asked pardon of his sovereign. Greatly affected by the sight of his old friend so humbled, Frederick Barbarossa frankly forgave the head of the house of Guelf. The Emperor could not restore Henry's duchies of Saxony and Bavaria, but permitted him to retain for himself and his family his hereditary possessions of Brunswick and Luneburg. Henry agreed to live for three years at the court of his father-in-law, King Henry II. of England. During Henry's sojourn in England his wife gave birth to a son, from whom the present royal family of England is descended.

Frederick
Barba-
rossa's
Acci-
dental
Death in
the Third
Crusade.

Frederick Barbarossa had become venerable for his years, but his military ardor had not abated. Having subdued all his foes, he participated in the Third Crusade, A. D. 1189, along with Kings Richard the Lion-hearted of England and Philip Augustus of France, in order that he might end his heroic career in the same manner that he had commenced it. From this expedition the chivalrous Emperor never returned, and he never lived to reach Palestine, being drowned in crossing a small stream in Cilicia, in June, A. D. 1190.

Grief
of His
Subjects.

The affection which the German people bore Frederick Barbarossa was so strong that the tidings of his accidental death were at first received with incredulity, and then with an outburst of the most profound sorrow. In after years the German people looked back to this chivalrous Emperor as their greatest champion, and he still lives in the leg-

ends of the German nation. There arose a tradition that Frederick Barbarossa was not dead, but was only plunged with his knights into an enchanted sleep in a cavern of the Kyffhauser Berg (or hill), in Thuringia, where, armed *cap-a-pie*, they would remain until the ravens should cease flying around the mountain, when they would make their appearance and restore Germany to her former greatness.

Frederick Barbarossa's son and successor, HENRY VI., crushed a new revolt of Henry the Lion, after which he went to Italy, where he was crowned Emperor. After the death of William II., the last Norman King of Naples and Sicily, Henry VI. desired to take possession of that kingdom, the inheritance of his Norman wife Constance; but the Neapolitan nobles, who dreaded Henry's ambition and avarice, opposed this project, and endeavored to place one of their own number, the brave Tancred, on the throne of Naples and Sicily. A war followed, in which Henry VI. subdued the Neapolitans, by the equipment of fresh armaments with ransom money which he obtained for the release of King Richard the Lion-hearted of England, and by the aid of the German Crusaders. After obtaining possession of Naples and Sicily he took a frightful revenge, filling the prisons with Neapolitan nobles and bishops, some of whom were blinded and impaled, while others were burned or buried alive. The plunder was conveyed to the Hohenstaufen castles by heavily-laden pack horses. Henry died suddenly in A. D. 1197, at the early age of thirty-two, leaving behind him a two-year-old son, who was intrusted to the guardianship of Pope Innocent III.

The claims of the infant son of Henry VI. were disregarded by the German nobles, and the result was a disputed succession and a civil war of ten years in Germany. The Ghibellines elected a Hohenstaufen prince, PHILIP of Suabia, brother of Henry VI.; while the Guelfs chose OTHO IV., of Brunswick, son of Henry the Lion. Philip was acknowledged in the South of Germany, while Otho IV. was recognized in the North. During the ten years' civil war which followed, the greatest lawlessness and violence prevailed, and frightful ravages were committed, sixteen cathedrals and three hundred and fifty parishes with churches perishing in the flames. The assassination of Philip at Bamberg by the hasty Palsgrave, Otho of Wittelsbach, in A. D. 1208, restored peace for a short time. Otho IV. was now generally recognized as king throughout Germany, and the next year he proceeded to Rome, where he was crowned Emperor by Pope Innocent III.

Pope Innocent III. was a politic prince, and ranked next to Gregory VII. (Hildebrand) among the Popes. He acted on the principle that the Pope is superior to temporal princes—a principle almost universally acknowledged during the Middle Ages. He endeavored to per-

Legend
Concern-
ing Him.

Henry
VI.,
A. D.
1190—
1197.

Tancred
of Naples.

Conquest
of Naples
by Henry
VI.

His Cruel
Revenge
and
Death.

Civil
War.

Philip of
Suabia
and Otho
IV., A. D.
1197—
1215.

Philip's
Assassina-
tion
and
Triumph
of
Otho IV.

Otho IV.
Crowned
Emperor.

His
Quarrel
with Pope
Innocent
III.

Frederick
II., A.D.
1215-
1250.

suade the Emperor Otho IV. to confirm all previous donations and renounce all claims to feudal rights in Rome and Central Italy. But the Emperor sought a quarrel with the Pope, invaded the estates of the Church in Tuscany, and marched into the dominions of the youthful Frederick II. of Sicily. Thereupon Pope Innocent III. excommunicated Otho IV. and pronounced his deposition, at the same time sending the young Frederick II. into Germany as a rival for the German and imperial crowns. The German princes obeyed the Pope's order by electing Frederick II. to the German throne; and after another civil war, and the defeat of Otho IV. and his allies, the Count of Flanders and King John of England, by King Philip Augustus of France in the battle of Bouvines, in A. D. 1214, Otho IV. retired to private life, and thus remained until his death at Brunswick in 1218.

Battle of
Bouvines.

Corona-
tions of
Frederick
II.

FREDERICK II.—the son of Henry VI. and the grandson of Frederick Barbarossa—was crowned King of Germany at Aix la Chappelle in 1215, and in 1220 he was crowned Emperor at Rome by Pope Honorius III.

Regency
of His Son
Henry.

Frederick II. soon became a powerful enemy of the Pope. He was absent from Germany for the first fifteen years of his reign. Upon leaving Germany he induced the German princes to elect his young son Henry King of Germany, and made him regent of the kingdom under the guardianship of Engelbert, Archbishop of Cologne.

Frederick
II. and
His Quar-
rels with
the Pope.

A large part of the reign of Frederick II. concerns itself with Italian affairs. Though Frederick II. was of German blood, he was a Sicilian by birth, and was thus endowed by nature with certain qualities and habits of mind which did not belong to his Teutonic blood. He had been carefully educated in the wisdom of the Arabians, and entertained a friendly feeling towards the Mohammedans and the Oriental mode of life. His reign was a constant struggle between the papal and imperial powers. His position as King of Lombardy and King of Naples and Sicily threatened the existence of the Pope's temporal power, while his skeptical turn of mind and his liberal religious views menaced the authority of the Church. His bitter hatred of the Pope caused him much trouble in the end.

Beneficent
Reign of
Frederick
II.

The first years of the reign of Frederick II. were the happiest. He was free to carry out his own policy in his own Kingdom of Sicily, which enjoyed a security and prosperity during his reign which it had not enjoyed under his predecessors. He established law and order, compelling the nobles to cease their lawlessness, and thus protecting the weak and helpless. He encouraged learning and the arts by founding the University of Naples, and by aiding those of Bologna and Salerno. The Italian language began to assume its modern form during his beneficent reign.

The Emperor's good understanding with Pope Honorius III. was soon disturbed by Frederick's delay to lead the Fifth Crusade to the Holy Land, which he had promised to do as the price of his coronation as Emperor. Honorius III. censured the Emperor for his tardiness. The next Pope, Gregory IX., pursued the same course, and excommunicated Frederick II. in 1227 for venturing to fall sick at the time that the Pope expected him to embark for the Holy Land. The Emperor treated the sentence of excommunication with utter contempt, and this so angered Gregory IX. that he threatened Frederick II. with still greater penalties in A. D. 1228. There was in Rome a powerful party devoted to the Emperor through gratitude for his generous assistance to them in a time of famine; and this party, indignant at the Pope's course toward the Emperor, drove Gregory IX. from Rome.

His
Quarrels
with
Popes
Honorius
III. and
Gregory
IX.

The Pope, who had excommunicated Frederick II. for his delay in leading the Fifth Crusade when he was ordered, now endeavored to prevent him from sailing when he was ready; but the Emperor disregarded the Pope's mandate, and proceeded on his expedition to Palestine, where he arrived in September, A. D. 1228. The animosity of Pope Gregory IX. pursued Frederick II. to the Holy Land, and arrayed the Knights Templars and the Knights of St. John, as well as the ecclesiastics, against the refractory Emperor. The two orders of knighthood absolutely refused to fight under the banner of Frederick II. and grossly insulted him. Nevertheless, the Emperor proceeded in his work, seized Jaffa, and entered into a treaty with Sultan Malek Kamel of Egypt, with whom he had long been on terms of friendship; thus obtaining Jerusalem, Nazareth and Bethlehem for the Christians.

Frederick
II. and
the Fifth
Crusade.

Frederick II. then proceeded to Jerusalem to complete his pilgrimage to the Holy Sepulcher. He had not arrived at the Holy City before the Archbishop of Cæsarea appeared with instructions from the Patriarch of Jerusalem to declare the Emperor under excommunication and to place Jerusalem under an interdict. Even the Holy Sepulcher was under the ban of the Church. The pilgrims were forbidden to pray in that holiest of places, and prayers there delivered were pronounced unholy. No Christian rite could be celebrated before the Christian Emperor—a disgrace which was inflicted in the face of all Mohammedans.

His Ex-
communi-
cation by
the Pope.

As soon as Frederick II. arrived at Jerusalem he visited the Church of the Holy Sepulcher. The church was silent, and not a priest made his appearance. During the Emperor's stay in Jerusalem no mass was celebrated in the city or its suburbs. An English Dominican monk, named Walter, performed but one service on Sunday morning. Frederick II. again proceeded in great pomp, and in all his imperial apparel, to the Church of the Holy Sepulcher. No prelate or priest of

Under the
Ban of the
Church.

Frederick's
Coronation as
King of Jerusa-
lem.

the Church of Jerusalem was there who ventured to utter a blessing. The Archbishops of Palermo and Capua were present, but do not appear to have participated in the ceremony. The imperial crown was placed on the high altar. The Emperor took it up with his own hands, and put it on his head, thus crowning himself King of Jerusalem without being consecrated by the Church.

His
Quarrel
with Pope
Gregory
IX.,
Renewed.

Frederick II. returned to Europe in A. D. 1229, finding that the Pope had revived the Lombard League against him, and was even seeking to instigate all Europe in a crusade for his overthrow. As soon as the Emperor arrived in Italy he recovered all the towns which the Lombard League had conquered. Pope Gregory IX., not intimidated by these reverses, renewed the excommunication against Frederick II., and declared his subjects absolved from their allegiance. The Emperor then marched toward Rome; whereupon negotiations were opened, which ended in the Peace of San Germano, concluded between Frederick II., Pope Gregory IX. and the Lombard League, August, A. D. 1230, the Pope freeing the Emperor from the excommunication.

Peace
of San
Germano.

Persecu-
tion of the
Paterini.

Frederick II. then aided the Pope in persecuting the religious sect of the *Paterini*, which had ventured to dispute the extraordinary power claimed by the priests of the Roman Church. Jealous of the Emperor's great influence in Italy, Pope Gregory IX. soon brought about another war with him by instigating the Milanese to encourage the Emperor's son Henry, King of the Romans, to rebel against his father.

Prince
Henry's
Revolt.

Disorders
and Law-
lessness
in
Germany.

The Emperor's absence from Germany during the first fifteen years of his reign encouraged the German nobles to make the authority of the regent, his son Henry, King of the Romans, only nominal, and also to increase their own power to such an extent that they became almost independent of their sovereign. Private wars distracted every part of Germany, and robbery and violence again prevailed all over the country. As Henry grew to manhood he gave constant evidence that he did not inherit his father's noble qualities. He was mean, rash and violent; and it was his father's long absence from Germany that encouraged him to rebel, and to declare, to the German princes assembled at Boppard in A. D. 1234, his intention to seize the German throne. The Emperor Frederick II. returned to Germany the next year, and easily crushed his son's rebellion. Henry attempted to poison his father, but was imprisoned in Apulia for the remainder of his life.

Subjuga-
tion and
Imprison-
ment of
Prince
Henry.

Private
Warfare
Outlawed.

During this visit to Germany, the Emperor Frederick II. married the princess Isabella, the sister of King Henry III. of England. He held a great Diet at Mayence, where he endeavored to abolish private wars by declaring all such strifes unlawful, except in cases where justice could not be otherwise obtained. He also established an *imperial tribunal*, to try all causes not affecting princes of the Empire. This

Imperial
Tribunal.

was a good beginning, but Frederick II. left Germany again too soon to complete his work. In A. D. 1236 he returned to Italy, where his struggle with the Pope required his presence; leaving his son Conrad in charge of the German kingdom.

Regency
of Prince
Conrad.

A few years afterward the very existence of the German nation was imperiled by a destructive inundation of Asiatic hordes into Europe. Vast hosts of Mongols, or Moguls—of whom we shall speak hereafter—had overrun the vast plains of Russia and Poland. They burst into Germany in A. D. 1241, and defeated and killed Duke Henry of Lower Silesia in a terrible battle at Liegnitz, the Silesian force being entirely cut to pieces; but so terrible was the slaughter of the victorious Mongols on this occasion that they retired from Germany in utter dismay, turning southward into Hungary.

Mongol
Invasion.

Battle of
Liegnitz.

Frederick II. gave his Kingdom of Naples and Sicily a new code of laws, and encouraged trade, industry and poetry. But when he endeavored to force the Lombard cities to fulfill the stipulations of the Peace of Constance, and to discharge the regalian rights pertaining to him as Emperor, a furious war broke out in Northern Italy. Aided by the Ghibellines, under the cruel tyrant, Ezzelino da Romano, in Padua, Vicenza and Verona, and supported by his faithful Saracens whom he had settled in Southern Italy, Frederick II. defeated the allied army of the Lombards in the battle of Corte Nuova, A. D. 1237. He captured the Podesta of Milan, who was a son of the Doge of Venice, and put him to death in punishment for his rebellion. This execution so enraged the Venetians that they joined the Lombard League against the Emperor, while the Genoese likewise espoused the Guelfic cause.

Lombard
Revolt.

Battle of
Corte
Nuova.

Revolts of
Venice
and
Genoa.

When Frederick II. pursued his conquest with severity and threatened Milan with a fate similar to that which it had experienced from Frederick Barbarossa, and when he presented his illegitimate son, the brave and handsome Enzo, with the island Kingdom of Sardinia, Pope Gregory IX. again excommunicated the Emperor, espoused the cause of the Lombard cities, and sought to raise up enemies on all sides against Frederick II., accusing the free-thinking Emperor of being an enemy to the Christian religion and a secret Mohammedan. The Emperor retorted these accusations in some violent written replies, repaying invective with invective; but, as public opinion was on the Pope's side, the Church triumphed in the quarrel.

Frederick
II. and
Pope
Gregory
IX.

Pope Gregory IX. summoned a general council of the Church at Rome to ratify the excommunication; but the Pisans captured the Genoese fleet which conveyed the English and French bishops, some of whom were drowned and others taken prisoners during the battle—a circumstance which prevented the council from accomplishing anything.

Pope
Gregory
IX.
and the
Council
of Rome.

Frederick
II. and
Pope
Innocent
IV.

After the death of Pope Gregory IX., in A. D. 1241, at the age of almost a century, the position of the Emperor Frederick II. appeared to become more favorable; but Innocent IV., who became Pope in A. D. 1243, was the Emperor's bitter personal enemy. Frederick II. at once acknowledged Innocent IV. as Pope and made offers for a reconciliation; but Innocent IV., who was resolved to crush the Emperor, refused to accept any settlement of the quarrel except the unconditional submission of Frederick II. In order to place himself beyond the Emperor's reach, Innocent IV. fled from Rome and took refuge in the free city of Lyons, which was not yet a part of the Kingdom of France.

Hostility
of the
Other
European
Sovereigns
to the Pope.

The Pope's arrogance, and the bitter and cruel hostility which he manifested towards the Emperor Frederick II., disgusted the great sovereigns of Europe. Even St. Louis, King of France, refused to permit Innocent IV. to take up his residence in the French dominions. James I., King of Aragon, courteously declined to receive the Pope in his kingdom. When King Henry III. of England was appealed to for this purpose he bluntly replied: "We have already suffered too much from the usuries and simonies of Rome; we do not want the Pope to pillage us." Henry III. had only a short time before dismissed the papal legate, at the demand of the English barons, with the hearty exclamation: "The devil take thee away to hell!"

Alarm of
European
Monarchs
at the
Pope's
Assump-
tions.

The crowned heads of Europe were alarmed by the growing power and the insatiable ambition of the Pope, who claimed authority over all the kingdoms of the world, the right to set up and pull down whom he pleased, and whose claims were well expressed by the following remark of Innocent IV.: "We are no mere man; we have the place of God upon earth!" Innocent IV. was not content with merely asserting his pretensions. He promptly proceeded to enforce them by the power of the sword.

Pope
Innocent
IV. and the
Council of
Lyons.

Thus being obliged by the coldness of the great powers of Europe to remain at Lyons, Pope Innocent IV. summoned a council of the Church at that city. This council convened in June, A. D. 1245, but was very far from representing the entire Church. The Pope accused the Emperor Frederick II. of many crimes, and charged him with being false to the Church, a believer in Mohammedanism, and a blasphemer of God. The learned jurisconsult, Thaddeus of Suessa, ably and fearlessly defended Frederick II.; but the animosity of Innocent IV. prevailed over every form of law and justice recognized by the Church. The council excommunicated the Emperor, declared him to have forfeited his dominions, absolved his subjects from their allegiance to him, threatened his adherents with the ban of the Church, urged the Pope to appoint a new king for Sicily, and ordered the German princes to

Excom-
munica-
tion of
Emperor
Frederick
II.

elect a new king for Germany. When the Emperor was informed of the council's decision he exclaimed haughtily: "I hold my crown of God alone; neither the Pope, the council nor the devil shall rend it from me!"

The civil war between the Guelfs and the Ghibellines was now renewed with the most desperate fury in Italy and Germany. The Emperor's enemies conspired against his life, and he was in constant peril everywhere. The Pope seemed desperate and unscrupulous enough to use any means, and base enough to sanction any plot. The better nature of Frederick II. was overcome by this disreputable method of warfare, and he became suspicious and cruel. The Emperor's partisans injured his cause with the Northern Italians by their severities, and he speedily lost ground among them.

**Civil War
in Italy
and
Germany.**

The Pope's efforts to find a new King of Germany and Emperor did not succeed as he had hoped they would. None of the crowned heads of Europe would assist in his war against Frederick II. by accepting the imperial crown and thus acknowledging his assumed right to deprive Frederick II. of that crown.

**The
Pope's
Failure to
Find a
Rival
Emperor.**

In Germany the prelates and clergy espoused the Pope's cause and won over many of the princes and nobles who desired to increase their own power at the expense of the imperial authority. But the Emperor had still a large following of patriotic nobles, who loved their country better than their party; and the German cities, now growing more wealthy and powerful, sustained Frederick II. almost unanimously.

**The Papal
and
Imperial
Parties in
Germany.**

The papal party finally elected HENRY RASPE, Landgrave of Thuringia, to the German throne, A. D. 1246; but he was never acknowledged sovereign, and was defeated at Ulm, in Suabia, by Conrad, son of Frederick II., soon after which he died powerless and forsaken in Wartburg castle, A. D. 1247. After some trouble in finding a candidate who would accept the German throne, the Pope caused COUNT WILLIAM OF HOLLAND, a youth of twenty, to be proclaimed Emperor. William was strongest in the North of Germany, where he allied himself with the Welfs; but CONRAD IV., the son of Frederick II., prevailed in Southern Germany. The imperial towns and most of the German nobles sided with Conrad IV.

**Henry
Raspe, of
Thuringia,
A. D.
1246-
1247.
Count
William
of
Holland,
and
Conrad
IV., A. D.
1247-
1254.**

In the meantime hostilities between the Guelfs and the Ghibellines raged with terrible fury in Italy. The fiery temperament of the vindictive Italians caused deeds of frightful atrocity. Family was arrayed against family, city against city, and neither age nor rank refrained from the conflict. Frederick II. was at first successful, crushing the revolt in Naples and Sicily, and throwing his enemies wholly on the defensive. But monstrous cruelties were perpetrated by Ezze-

**Hostilities
in Italy.**

lino, the leader of the Ghibelline nobility, in his attacks upon the Guelfic cities in Northern Italy, until he met with his merited punishment in the prison of Milan. These excesses neutralized Frederick's success in Southern Italy, and in A. D. 1247 Parma revolted from Frederick II., who failed in his attempts to take the city, though he besieged it for many months. His illegitimate son Frederick captured Florence; but his son Enzo was taken prisoner by the Bolognese, who kept the fair-haired king in captivity for the remaining twenty years of his life.

**Peter de
Vinea,
Chancel-
lor of
Emperor
Frederick
II.**

Peter de Vinea, born in A. D. 1190, raised himself by his eloquence and legal knowledge from a low condition to the office of Chancellor to the Emperor Frederick II., who reposed such confidence in him that his influence was unbounded. The Emperor's courtiers, envious of Peter's exalted station, managed by means of forged letters to make Frederick II. believe that his Chancellor held a secret and treasonable intercourse with the Pope. Because of this supposed crime, Peter de Vinea was sentenced to be paraded through all the cities of the Kingdom of Naples, and to be tormented to death.

**His Tor-
tures and
Suicide.**

The fallen Chancellor was taken to San Miniato, in Tuscany, where his eyes were put out. He was led through the villages, mounted on an ass; while a crier shouted: "Behold Master Peter de Vinea, the chief councilor of the Emperor, who betrayed his master to the Pope! See what he has gained by his dealings. Well may he say, 'How high was I once, and how low am I brought!'" But Peter was determined that the Emperor should not have the pleasure of parading him through the towns of Apulia. On the way to Pisa, the unfortunate Chancellor dashed out his brains against a pillar to which he had been chained (A. D. 1249). The great Florentine poet, Dante, who was born soon after this tragedy, and who lived near its scene, has vindicated the good name of the great statesman who had been so falsely and unjustly accused:

"I swear
That never faith I broke to my liege-lord,
Who merited such honor; and of you,
If any to the world indeed return,
Clear he from wrong my memory, that lies
Yet prostrate under envy's cruel blow."

**Illness
and Death
of Fred-
erick II.**

Frederick II. for a long time maintained his lofty attitude, and the number of his enemies only increased his courage. But worn out by the constant struggle which the animosity of Popes Gregory IX. and Innocent IV. had forced upon him in both Italy and Germany, the great Emperor's heart finally broke; and he died in the arms of his beloved son Manfred, in Southern Italy, in the fifty-sixth year of his age, A. D. 1250. Having confessed, he received absolution from the

faithful Archbishop of Palermo. His body was carried in state to Palermo, where it was interred in a magnificent tomb. This was perfectly proper, as he had always been one of the wisest and best rulers that Sicily ever had.

Frederick II. had a cultivated mind, and possessed great aptitude for science and poetry; while he was likewise distinguished for his courage, heroism and personal beauty. Surrounded by pomp, luxury, and all sorts of pleasures, he would have had all pretensions to happiness had not his free-thinking spirit resisted the Church, and had he only learned to moderate his desires and control his passions. The malice of his enemies pursued him to the grave, describing him as dying unreconciled to the Church, miserable, deserted, and conscious of the desertion of all; while his son Manfred was maliciously accused of smothering him with a pillow.

The great power of the German Emperors in Italy ended with the death of Frederick II. The towns of Northern Italy soon became strong enough to resist the occasional efforts of the Emperors to control them, and in Southern Italy the power of the Emperors was soon obtained by other claimants. The successors of Frederick II. were so occupied with German affairs that they were unable to devote much attention to Italy.

Upon hearing of the death of Frederick II., Pope Innocent IV. returned to Rome in triumph. He declared Naples and Sicily to be lapsed papal fiefs, and excommunicated Conrad IV. and Manfred, the sons of Frederick II., who desired to take possession of their paternal inheritance. Conrad IV. soon died; but his chivalrous half-brother, Manfred, defended Southern Italy with his German and Saracen troops so gallantly and successfully that most of the towns tendered their allegiance, and the Guelfic troops were obliged to retreat into the papal territories. Distress at this circumstance hastened the death of Pope Innocent IV.

The next Pope, Alexander IV., pursued his predecessor's policy toward the Hohenstaufen dynasty, whom he resolved to deprive of Naples and Sicily at any price. He accordingly conferred that beautiful kingdom as a papal fief on the energetic and tyrannical Duke Charles of Anjou, brother of St. Louis, King of France, on condition that he should conquer it by Guelfic aid and with French troops, and should pay an annual tribute to the papal court. Manfred valiantly defended his paternal inheritance, but was defeated and slain by the army of Charles of Anjou in the bloody battle of Benevento, A. D. 1266. His remains were interred in a simple grave, to which every one of his soldiers contributed a stone.

Qualities
of Fred-
erick II.

Malice
of His
Enemies.

End of the
Imperial
Power
in Italy.

Quarrel
of Pope
Innocent
IV. with
Conrad
IV. and
Manfred.

Pope
Alexander
IV.,
Charles of
Anjou and
Manfred.

Battle of
Bene-
vento.

Naples
and Sicily
under
Charles of
Anjou.

The battle of Benevento broke the power of the Ghibellines, and Naples and Sicily fell into the possession of the stern and victorious Charles of Anjou, who made the unfortunate kingdom feel all the miseries of conquest. The Ghibellines were punished with death, imprisonment and exile, and their possessions were divided among the French and Guelfic soldiers.

Conradine
in Italy.

The oppressed Ghibellines now called Conradine, the youngest son of Conrad IV., from Germany into Italy. This prince possessed the lofty spirit and heroic courage of his illustrious ancestors. He went to Italy for the purpose of recovering the Hohenstaufen inheritance, with the aid of his youthful friend, Frederick of Baden, and a few faithful adherents. He was joyfully welcomed by the Ghibellines, and marched triumphantly through Northern and Central Italy, putting the Pope to flight, and entering the Kingdom of Naples. He won the battle of Scurcola, but his over-hasty advance caused his defeat by the troops of Charles of Anjou, who were watching in ambuscade. His troops were killed or dispersed; and Conradine himself was betrayed into the power of Charles of Anjou, who beheaded him and his faithful friend, Frederick of Baden, at Naples.

His Defeat
and Ex-
ecution by
Charles of
Anjou.

Fate of
the Other
Hohen-
staufen
Princes.

The few remaining Hohenstaufen princes likewise experienced a cruel fate. King Enzo died in prison at Bologna, as already noticed. The cruel Charles of Anjou permitted Manfred's sons to end their lives in prison; and Margaret, the daughter of Frederick II., was ill-treated and threatened with death by her husband, Albert the Uncourteous, of Thuringia, so that she fled by night from the Wartburg castle. In her agony at her separation from her two sons, she bit one of them in the cheek while embracing him, so that he retained the mark and was called Frederick the Bitten.

Conrad
IV., A.D.
1250-
1254.

Pope Alexander IV. died A. D. 1261, and was succeeded by Urban IV., a Frenchman. Upon the death of Frederick II., in A. D. 1250, his son Conrad IV. succeeded him as King of Germany. In consequence of the unscrupulous efforts of Popes Innocent IV. and Alexander IV., Germany was in such a condition of anarchy that Conrad IV. found it a hard task to accomplish anything for his kingdom. After the death of Frederick II. the imperial authority had become only nominal, and private wars and the violence of the nobles imperiled life and property throughout Germany. Conrad IV. had to maintain a hard fight for his crown. His death in A. D. 1254, in the midst of the struggle, ended the Hohenstaufen dynasty in Germany.

Anarchy
in
Germany.
Private
Wars.

End of the
Hohen-
staufen
Dynasty.

Count
William
of Hol-
land, A.D.
1250-
1256.

The death of Conrad IV. left William of Holland the sole King of Germany. He was considered of little importance by either party; and his death in A. D. 1256, in a war with the Frislanders, left the German princes free to choose a new king. The chief candidates for

the German throne on this occasion were two foreign princes—RICHARD OF CORNWALL, brother of King Henry III. of England, and ALFONSO THE WISE, King of Castile—both of whom bribed the electors. The party headed by the Archbishop of Cologne chose Richard of Cornwall, while the party led by the Archbishop of Treves elected Alfonso the Wise. Richard came to Germany and was crowned at Aix la Chapelle, but he only visited the country three times thereafter, and took no interest in its affairs; while Alfonso never set foot in the kingdom.

Richard
of
Cornwall
and King
Alfonso
the Wise
of Castile,
A. D.
1256—
1271

This period, when Germany was virtually without a sovereign, is called the *Interregnum*, and constitutes the darkest period of German history. There being no central government in the land, violence and lawlessness prevailed throughout the country, and the strong alone could obtain justice. The nobles and the knights degenerated into marauders and robbers. No traveler was safe without the protection of an armed escort, and only within the strong walls of the towns did industry venture to engage in its accustomed pursuits. The princes and bishops occupied the Interregnum in enlarging their territories and possessing themselves of privileges, while the knights and vassals waylaid and plundered the weak and defenseless. They led a wild and predatory life in their castles, which were built upon the banks of navigable streams or near frequented highways, as is shown by the ruins. They dragged travelers into their dungeons for the purpose of extorting a heavy ransom. They plundered the wagons of the mercantile towns, and behind their strong walls they bade defiance to the powerless laws and tribunals.

The
Inter-
regnum,
A.D.
1256—
1273.

Lawless
Nobles
and
Robber
Knights.

This deplorable condition of affairs in Germany was ended by the death of Richard of Cornwall in A. D. 1271. Until this event the Pope had intentionally held aloof from German affairs, as the vacancy of the imperial throne increased his own importance and prevented the rise of a rival. It now became evident to His Holiness that the condition of anarchy which prevailed in Germany was detrimental to the Church as well as to the Empire, because the papal revenues could not be collected without the aid of the imperial power. Finally Pope Gregory X. notified the Electors, the German princes who chose the king, that if they did not elect a proper person for King of Germany he would himself appoint one. The Pope's threat had its effect, and the Interregnum ended in A. D. 1273.

The
Pope's
Non-
interfer-
ence.

Threat
of Pope
Gregory
X.

The period just ended was one of great importance in the history of the Germano-Roman Empire and of the Roman Catholic Church, being near the middle of the struggle between Christendom and Islam as exemplified in the Crusades, and also in the midst of the long struggle between the Popes and the Emperors.

Import-
ance of
This
Period.

SECTION II.—HAPSBURG AND LUXEBURG DYNASTIES AND THE CHURCH (A. D. 1273–1519).

Kind of
King of
Germany
Wanted.

Rudolf
of Haps-
burg, A.D.
1273–
1291.

His Good
Qualities.

His
Election
Recogn-
ized.

His Aban-
donment
of Italy.

Rudolf's
War with
Ottocar,
King of
Bohemia.

Battle of
March-
feld.

DURING the Interregnum many of the German princes and bishops had assumed the rights of sovereignty. To retain what they had gained, the Electors sought to prevent the choice of any prince to the German throne whose lands and vassals rendered him formidable; while they also required an energetic man, who should be able to restrain the prevailing lawlessness and to break the threatening power of Ottocar, King of Bohemia, and Duke of Moravia and Austria. All these qualities were possessed by **COUNT RUDOLF OF HAPSBURG**, who was accordingly elected King of Germany through the influence of the Archbishop of Mayence, with whom he had been on friendly terms (A. D. 1273).

The choice of Rudolf of Hapsburg was a wise one, as that prince was a brave and resolute man, fully alive to the evils from which Germany was suffering, and anxious to put an end to them. His moderate hereditary estates in Alsace did not alarm the German princes; his courage, strength and skill had long been proved and acknowledged; but his piety and the inclination he had always manifested to the Church was what especially contributed to his election. Therefore, when Rudolf of Hapsburg pledged his word that he would respect the property and rights of the Church and the interests of the German princes, his election was generally recognized, and Alfonso the Wise of Castile was induced to abdicate.

Rudolf had likewise won the Pope's support by a solemn pledge not to interfere with Charles of Anjou in Sicily or in Tuscany, and somewhat later he recognized the Pope's territorial sovereignty by relinquishing to Pope Nicholas III. the imperial claims over Rome and the bequest of the Countess Matilda. Thus strengthened, Rudolf of Hapsburg devoted himself with vigor to the task of restoring order throughout Germany.

Ottocar, King of Bohemia, who had added Austria, Styria, Carinthia and Carniola to his native kingdom, alone refused to acknowledge or do homage to Rudolf, hoping to be himself elected King of Germany. But Rudolf declared war against him in 1276, marched into his territories with the aid of his Swiss and Alsations, and with the assistance of the German princes whom he had connected with his dynasty by marriages with his numerous daughters, and forced Ottocar to relinquish Austria and the neighboring territories and to do homage for his Bohemian crown. As Ottocar renewed the war upon Rudolf's retirement, Rudolf again took the field against him; and in the great and

decisive battle of Marchfeld, in 1278, Ottocar was defeated and slain.

Only Bohemia and Moravia were left to Ottocar's son Wenceslas. With the consent of the German princes, Rudolf conferred Austria, Styria, Carniola and Carinthia on his sons Albert and Rudolf. Soon afterward he bestowed Carinthia on his father-in-law, Count Meinhard of Tyrol; leaving Albert in possession of Austria, Styria and Carniola. In this way Rudolph became the founder of the illustrious royal Austrian House of Hapsburg, which has ever since possessed and ruled the Austrian territories.

**Rudolf as
Founder
of the
Royal
Austrian
House of
Hapsburg**

As before said, Rudolf of Hapsburg was elevated to the German throne when the royal and imperial authority had been almost totally wiped out. His task was to restore it and to reëstablish the supremacy of the civil law. As he avoided all interference in the affairs of Italy, he was able to devote his entire energies to Germany. After a series of campaigns and battles, mainly in Suabia, against the rapacious Eberhard of Wurtemberg, and in Burgundy, he finally succeeded in recovering many of the fiefs, lands, privileges and revenues that had been alienated from the German crown.

**His Res-
toration
of the
Royal
Power in
Germany.**

But Rudolf's greatest service was in securing the peace of Germany and in restoring law and order to the distracted country. He traversed the whole kingdom with his army, and called the lawless nobles and robber knights to a severe account. In Thuringia alone he caused twenty-nine knights to be executed, and destroyed sixty castles. In Franconia and on the Rhine he destroyed more than seventy fortresses in a single year.

**His Res-
toration
of Order
in
Germany.**

Rudolf won the affection of the German people by his simplicity, virtue and honesty, as well as by his intelligence, his impartial justice and his military achievements. He was only deficient in the poetical magnanimity of the Hohenstaufen. He died at Gomersheim, in September, A. D. 1291, at the age of seventy-four, during one of his military expeditions for the suppression of lawlessness, and was buried at Spire.

**His Good
Character
and
Death.**

Just before his death, Rudolf of Hapsburg had endeavored to have his son Albert elected to the German throne, but had failed because the German nobles regarded the revenues of the kingdom as insufficient for the maintenance of two sovereigns. After Rudolf's death, the Electors chose the insignificant COUNT ADOLF OF NASSAU to the throne of Germany, at the instigation of Gerhard, Archbishop of Mayence, Adolf's cousin, from fear of the power of the Hapsburgs, and from dislike for Rudolf's cruel and avaricious son Albert.

**Adolf of
Nassau,
A.D.
1291-
1298.**

Like Rudolf of Hapsburg, Adolf of Nassau endeavored to enlarge his own small territories, but was unable to do much against the nobles,

**Adolf's
Ambition.**

His
Purchase
of Thuringia and
Misnia
and
Resultant
War.

who opposed him and sought to limit his powers. He formed an alliance with King Edward I. of England, who supplied him with a large sum of money on condition that he should make war on France. Adolf used this money in purchasing Thuringia and Misnia from the worthless Landgrave, Albert the Uncourteous; but this disgraceful transaction involved Adolf in a war with Albert's sons, Frederick the Bitten and Diezman, whom their degenerate father had sought to deprive of their inheritance, and who were sustained in their refusal by their vassals and by many of the German princes.

Adolf's
Deposition.

Albert I.,
of
Austria,
A.D.
1298-
1308.

Adolf's
Defeat
and
Death.

The public disgust at Adolf's dishonest proceeding, and the discontent of the Electors of the Palatinate, Mayence, Treves and Cologne, whom Adolf had deprived of their unjustly acquired tolls of the Rhine, had aided in forming a party favorable to Adolf's rival, Albert of Austria, the son of Rudolf of Hapsburg, who was accordingly chosen to the German throne. Adolf resisted this action, but Albert marched to the Rhine and defeated his dethroned rival in the battle of Göllheim, near Worms, A. D. 1298; Adolf himself being hurled from his horse by Albert's lance and slain in the tumult. His remains were interred in the cathedral of Spire; and ALBERT I., of Austria, became undisputed King of Germany, A. D. 1298.

German
Colonization
Eastward.

Before proceeding with the events of Albert's reign, we will take a general review of the condition of Germany during the thirteenth century. For some time the Germans had been making steady progress eastward. They had acquired Brandenburg in the preceding century, and since then they had come in possession of Holstein, Mecklenburg, Pomerania and Lower Silesia; all of which had been Slavonic countries, except Holstein, which was Scandinavian. All these had now become Germanized by the slow progress of colonization. A monk named Christian began preaching Christianity in Prussia about the beginning of the thirteenth century. He was resisted by the heathen Prussians, who were also a Slavonic people, and who held fast to their pagan belief, in consequence of which a Crusade was preached against them.

Christian
Crusade
in
Prussia.

Teutonic
Knights.

Knights
of the
Sword.

Founding
of Königsburg
and Other
Towns in
Prussia.

About A. D. 1230, during the reign of Frederick II., the *Teutonic Knights* came to Prussia and commenced its conquest. In 1237 the *Knights of the Sword*, another German order, which had already conquered Livonia, became united with the Teutonic Knights. Many warriors from every portion of Europe joined the order of the Teutonic Knights, to aid in the conquest of Prussia. In 1245 the Teutonic Knights founded the city of Königsburg, which was named in honor of King Ottocar of Bohemia, who had taken part in the Crusade; and by 1260 most of Prussia was conquered. A great revolt of the native Prussians broke out in that year, but it was suppressed after a severe struggle. German colonies were settled in Prussia, and founded the



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CASTLES ON THE RHINE

Upper : Drachenfels, 900 feet above the river. Built in fourteenth century; destroyed by the Swedes in seventeenth century

Lower : Rheinstein, 260 feet above the river. Built in thirteenth century; restored in 1823-29

cities of Culm, Elbing, Thorn and others. In 1309 the Teutonic Knights made Marienburg their headquarters, and held Prussia in subjection, while it gradually became Christianized and Germanized, the Teutonic order conducting the government of the conquered country, while the native peasantry sank into the condition of serfs.

Prussia
Christian-
ized and
German-
ized

The absence of the Emperors from Germany, and the long struggle with the Popes, resulted in the serious loss of their power as Kings of Germany. By neglecting their duties as German kings, and exerting their main efforts for the Empire, the Emperors allowed the German princes to seize gradually all the privileges of the German crown and to render themselves practically independent. The Hohenstaufen sovereigns deliberately relinquished many of their most valuable rights as Kings of Germany, for the purpose of acquiring some immediate advantage as Roman Emperors. Denmark, Poland and Hungary became independent kingdoms, and Burgundy was slowly absorbed by France.

Decline of
the Power
of the
German
King.

Loss of
Denmark,
Poland,
Hungary
and
Burgundy

The German princes had always refused to permit the German crown to be made hereditary, and in the thirteenth century a change was made in the mode of electing the sovereign. This privilege was vested in seven *Electors*—three spiritual princes and four secular princes. The three spiritual Electors were the Archbishops of Mayence, Cologne and Treves—all in the West of Germany. The four secular princes were the Duke of Saxony, the Margrave of Brandenburg, the Palsgrave of the Rhine, and the King of Bohemia. These seven Electors ranked above all the other German princes, and constituted a separate college in the German Diet. The Pope claimed the right to revise the action of the Electors and to reject any candidate whom he considered unsuitable, and this right was usually acknowledged. The King of Germany had the right to the imperial crown, which could be conferred on him by the Pope only; and thus was derived the Pope's claim.

The
Seven
Electors.

Three
Spiritual
Electors.

Four
Secular
Electors.

The
Pope's
Sanction.

Another important feature of this period was the growth of the German towns. As the great duchies fell into decay the towns that had been dependent upon them became independent, managing their affairs in their own way, but acknowledging the Emperor's supremacy, and therefore called *free imperial cities*. The deputies of these cities at length constituted a third college in the imperial Diet, and voted on an equality with the Electors and the princes. The free cities usually supported the king's authority, but were almost always at war with the German nobles and bishops. For their mutual protection against these enemies, the free cities organized leagues or confederations among themselves; the most celebrated of which were the *League of the Rhine* in Western Germany, and the *Hanseatic League* in Northern Germany.

Free
Imperial
Cities.

Leagues
of Cities.

League of
the Rhine.

Hanseatic
League.

The League of the Rhine embraced the cities of Worms, Spire, Mayence, Strasburg, Basle and seventy others. The Hanseatic League comprised Hamburg, Bremen, Lübeck, Stralsund, Riga and about eighty other commercial cities, and maintained fleets and armies. It was formed in 1241 for the protection of the commerce of the Northern seas against piracy. It possessed the entire trade of the Baltic and a large part of that of the North Sea. Its principal foreign depots were London, in England; Bruges, in Flanders; Bergen, in Norway; and Novgorod, in Russia. The Hanseatic military and naval forces frequently defeated the armies and fleets of the Northern kings; and the Kings of England and France accorded the league a marked degree of respect. For a long time the Hanse towns carried on an active commerce with England, the export trade of which country was wholly conducted by the Hanseatic merchants. The English called these merchants *Easterlings*; whence the word *Sterling*, as still applied to English money. Hanseatic commerce extended even to Northern Asia and to China, by way of Novgorod.

Easter-
lings and
Sterling.

The
Fehm-
gerichte
in West-
phalia.

Germany had no uniform code of laws. In the thirteenth century the laws of Saxony were codified by Eike of Repgord, and those of Suabia were codified by a Suabian priest. In Westphalia the violence of the times gave rise to a singular class of courts of justice, called *Fehmgerichte*. These were tribunals which convened in open day, usually under some tree; but the proceedings were kept secret. Only such crimes as were punishable with death were tried in these courts. If an accused person was condemned he was instantly hanged. Any one who did not appear after having been summoned three times was assumed to be guilty, and was certain to be put to death sooner or later.

Appeals
to the
Fehm-
gerichte.

In those lawless times the weak and oppressed were glad to find any court which gave them some opportunity of obtaining justice. Accordingly appeals began to be made to the *Fehmgerichte* from every portion of Germany. Finally men of free birth, from any part of the kingdom, were permitted to become free judges; and many thousands of all classes availed themselves of the privilege. For some time the *Fehmgerichte* did real good; as the German nobles who did not care for their Emperor-King trembled when they received the summons of some free judge to appear before a secret tribunal at a certain date. But as the *Fehmgerichte* grew in power they were frequently reckless and unjust; and many, particularly the clergy, denounced them in the strongest terms. These courts lost almost all their power in the sixteenth century, but traces of them remained long afterwards among the peasantry of Westphalia.

Degener-
acy of
These
Courts.

Cologne
Cath-
edral.

The Hohenstaufen era was noted for a marked revival of architecture in Germany, of which the lately-finished cathedral of Cologne is

a noble specimen. This was also the epoch when those love singers, the *Minnesingers*, or *Minnesänger*, flourished. Several of the Hohenstaufen Emperors, particularly Frederick II., were poets. The most noted of the Minnesingers were Heinrich von Waldeck, Wolfram von Eschenbach, Gottfried von Strassburg and Walther von der Vogelweide.

Minne-
singers.

Pope Boniface VIII. strenuously endeavored to uphold the papal power; and, in endeavoring to prevent the taxation of the French clergy, he became involved in a violent quarrel with King Philip the Fair of France, who treated the Pope's bulls of excommunication with contempt and imprisoned the papal legate in France, and whose officers in Rome made the Pope a prisoner. Boniface died of vexation at his humiliation, shortly after his forcible release by the Romans. His second successor, Clement V.—who had been Archbishop of Bordeaux, and who had been elected Pope through the influence of King Philip the Fair—removed to Avignon, in the South of France, where the Popes resided seventy-two years (1305–1377), entirely under French influence.

Quarrel of
Pope
Boniface
VIII.
with King
Philip the
Fair, of
France.

Pope
Clement
V.

Popes at
Avignon.

Albert I. was the first of the Austrian Kings of Germany. He lacked all the qualities which had made his father, Rudolf of Hapsburg, so beloved by the German people, and sought to maintain his authority by extreme harshness and tyranny. He was an energetic but a severe sovereign, and his inflexible disposition could be read in his gloomy and one-eyed visage. He was also more selfish and ambitious than his father, and desirous of extending his estates and advancing the fortunes of his family. He therefore sought to gain possession of Bohemia and the county of Holland. His son Rudolf was King of Bohemia for a few months, but that kingdom at length passed from his family. He also tried to dispossess the Landgrave Frederick of Thuringia of his territory, but failed in that undertaking.

Character
of
Albert I.

Albert's aggressions aroused the hostility of those whom he attempted to rob for his own aggrandizement. Feared and hated, he was finally assassinated by his nephew John of Suabia, at Windisch on the Reuss, near Hapsburg castle, May, 1308, after a reign of ten years, just as he was preparing to subdue the free Swiss. John expiated his deed in a cloister; but Albert's wife and daughter took a terrible revenge upon the three nobles who aided John of Suabia in the assassination—Wart, Balm and Eschenbach—and upon all their friends and relatives.

Assassi-
nation of
Albert I.

Revenge
Therefor.

Albert's unpopularity prevented the Electors from choosing his successor from the Austrian House of Hapsburg; and Count Henry of Luxemburg was elected King of Germany with the title of HENRY VII. With the consent of the Bohemian states, the new king married his son

Henry
VII., of
Luxem-
burg,
A. D.
1308–
1313.

His Son
John,
King of
Bohemia.

John to Elizabeth, the granddaughter of King Ottocar; and in this way John became King of Bohemia, the crown of which long remained under the Luxemburg dynasty.

Henry
VII. in
Italy.

In 1310 Henry VII. led an expedition to Italy, where he was joyfully welcomed by the oppressed Ghibellines; and the great poet Dante, of Florence, celebrated his appearance by a Latin essay called *Monarchy* and by songs that were soon sung by everybody. Henry VII. was crowned King of Lombardy at Milan in 1311. He collected with rigor the taxes that were due in the towns of Northern Italy, and met with an honorable reception in the Ghibelline city of Pisa.

Italian
Revolt.

But notwithstanding all his efforts to assume the character of a prince desirous of reconciliation, the Guelfs and the haughty Florence under the leadership of King Robert the Wise of Naples rose against Henry VII. for cause. The Pope himself opposed him, and the King of Naples threw a garrison into Rome. Henry VII. forced this garrison to retire into the Leonine City, where they held the Church of St. Peter against him. Thus cut off from the great cathedral, Henry VII. was crowned Emperor in the Church of St. John Lateran, June 29, A. D. 1312.

Henry
VII.
Crowned
Emperor.

His Death
and Its
Result.

Henry VII. now endeavored to crush the Guelfic revolt, and raised an army, which he led into Tuscany with the intention of chastising Florence; but the fatal air of Rome had so undermined his constitution that he died on his march, August 24, A. D. 1313. His body was taken to Pisa, and was buried in the Campo Santo, or churchyard of that city. This event changed the situation. The Germans, deprived of their sovereign, disbanded and recrossed the Alps; and the Guelfs were again in the ascendancy.

His
Good
Character

Henry VII. died in the flower of his age, and was the last of the German Emperors who exercised any real authority in Italy. He was a man of great abilities and of noble character. The Guelf Villani wrote of him as follows: "He was a man never depressed by adversity; never in prosperity elated with pride or intoxicated with joy." The successors of Henry VII. were not Emperors in the sense in which that title can be employed to describe him and his predecessors. They were mainly the leaders of a faction of the Italian people, and some of them were never crowned Emperor.

His Suc-
cessors.

Civil
War.

The death of Henry VII. was followed by another civil war in Germany, occasioned by a disputed succession. Some of the Electors chose DUKE LOUIS OF BAVARIA for King of Germany; while others adhered to DUKE FREDERICK THE FAIR OF AUSTRIA, the eldest son of King Albert I. Louis was crowned at Aix la Chapelle, and Frederick the Fair went through the same ceremony at Bonn. Thus Germany had two rival kings, both of whom appealed to the sword, and thus

Louis of
Bavaria
and
Frederick
the Fair of
Austria.

inaugurated a sanguinary civil war, which lasted eight years (A. D. 1314-1322).

As a general rule, the towns supported Louis, while the nobles sustained Frederick the Fair. Frederick's cause found an energetic and vigorous leader in his brother Leopold. Notwithstanding the superior strength of the Austrian party, Louis, who was an excellent general, maintained his own cause successfully, particularly after Leopold's force had been weakened by the war with the Swiss. The civil war was decided in favor of Louis by the decisive battle of Mühldorf in A. D. 1322, where Frederick the Fair was defeated and taken prisoner by his rival's skillful general, Seyfried Schwepperman. Frederick was confined in captivity in the castle of Trausnitz, in the Upper Palatinate.

The Two
Parties.

Battle of
Muhldorf.

Notwithstanding Frederick's defeat and capture, his brother Leopold and other princes continued the war and attempted a new election. They were sustained by Pope John XXII., who had quarreled with Louis for aiding the Ghibellines of Milan and assuming the title of King of the Romans without the Pope's sanction. Louis haughtily asserted that he owed his dignity to the German Electors and not to the Pope, whereupon the Pope excommunicated him and laid all those parts of Germany that supported him under an interdict. Anxious to restore peace to Germany, Louis liberated his rival in A. D. 1325, upon the condition that he should renounce all claims to the German crown and persuade his party to consent to peace.

Quarrel
of Louis
with Pope
John
XXII.

Fred-
erick's
Release
by Louis.

As neither the Pope nor Frederick's brother Leopold would be bound by Frederick's promise or listen to the proposal for peace, Frederick, true to his word, returned to captivity, as he had promised to do before his liberation provided he failed to persuade his partisans to make peace. Frederick's honorable conduct so affected his chivalrous competitor that the two rivals thereafter lived in the closest friendship, and Louis would have consented even to share the German crown with Frederick the Fair, but the Electors would not consent to such an arrangement.

Fred-
erick's
Volun-
tary
Return
to Cap-
tivity.

Its
Result.

The death of Leopold of Austria in 1326 did not put an end to the struggle, as the contest continued with increased animosity between Louis and Pope John XXII. In 1327 Louis led an expedition to Italy to obtain the Lombard and imperial crowns. He remained in that country three years. He was at first quite successful, as he was supported by the Ghibellines. He proceeded to Rome, declared Pope John XXII. deposed, and caused an Antipope to be elected with the title of Nicholas V., who crowned him Emperor. As the former adherents of Louis refused to aid him by sending subsidies to pay his mercenary troops, he exacted heavy levies of money from the Italian

Quarrel
between
Louis and
Pope John
XXII.

Antipope
Nicholas
V.

towns; whereupon the Romans revolted, and Louis fled, taking the Anti-pope Nicholas V. with him.

German
Hostility
to the
Pope.

After Louis had returned to Germany he took measures to make that country entirely independent of the papal dominion. The Germans were ready to support their king in spite of the Pope, whose interference in Germany they had learned to dread. The German cities especially were hostile to the Pope, who was thus deprived of the popular sympathy and support which had made his predecessors strong in Germany against Henry IV. and Frederick II.

Declara-
tion of the
Diet of
Frankfort
as to the
Emper-
or's inde-
pendence
of the
Pope.

At the Diet convened at Frankfort in 1338 the German princes sustained the cause of Louis against the Pope. The Electors assembled at Rense, on the Rhine, and all of them, but the blind King John of Bohemia, who was jealous of the Bavarian dynasty, and who was also a bitter personal enemy of Louis, united in a solemn declaration that the King of Germany, or Emperor of the Romans, derived his power and his title solely from the choice of the Electors of Germany, and not from the Pope in any sense. This declaration of the Electors was accepted by the Diet and proclaimed by the Emperor, and became a part of the law of the land; Louis declaring that the election of Emperor was directly derived from God, that the Pope's confirmation only lowered the dignity of the Empire, and that all who thought otherwise were guilty of high treason. This law established the independence of the German Empire.

Louis and
Pope
Benedict
XII.

Pope Benedict XII., the successor of John XXII., renewed the ex-communication of the Emperor Louis the Bavarian, and resolved on pronouncing his deposition and seeking to find a successor for him. The German princes and people were ready to sustain their king against the Pope, but Louis soon lost the esteem of the German princes by his avarice and his desire to enlarge his territories, which led him into many unjust and violent measures.

The Tyrol
and
Margaret
Maultasch.

The Emperor Louis had elevated his son Louis to the dignity of Margrave of Brandenburg in 1323; and he also desired to confer the Tyrol upon the same son, but he was unable to do so, because the Tyrol belonged to Margaret Maultasch, who was already married to a son of King John of Bohemia. Louis, however, did not scruple to dissolve this marriage and to grant to Margaret a dispensation to marry his son Louis. In all Roman Catholic countries marriage is considered a sacrament, the Pope alone being able to dissolve it or to grant a dispensation for a second marriage during the life of a first partner. In attacking a right which all regarded as vested in the Pope, Louis shocked the consciences of his subjects and alienated many of his best adherents, while his open efforts to enrich and aggrandize his own family aroused the jealousy of the German nobles.

Her
Marriage
Dissolved

This feeling was increased when, upon the death of Count William IV. of Holland, Louis granted the counties of Holland, Zealand and Hennegan in fief to his own son William. When the Electors were convened in 1344 they gave significant expression of their discontent. In 1346 Pope Clement VI. pronounced the deposition of the Emperor. Louis had so thoroughly alienated his subjects that the Electors readily took advantage of the Pope's action as a pretext to get rid of their obnoxious sovereign. They therefore elected the Margrave Charles of Moravia, son of King John of Bohemia, to the German throne, with the title of CHARLES IV. (A. D. 1346).

Deposition of
Emperor
Louis the
Bavarian.

Charles
IV., of
Bohemia,
A.D.
1346-
1378.

Louis exerted all his energies to preserve his crown. At the head of his army he visited the imperial free cities, and satisfied himself of their loyalty. As Charles IV. was unable to obtain admittance into Aix la Chapelle or Cologne, he was crowned King of Germany at Bonn, in the presence of a few faithful knights. After the death of Louis from apoplexy in the midst of a great boar hunt, October 11, A. D. 1347, Charles IV. became sovereign; and, though the Bavarians at first made some opposition, he was acknowledged undisputed sovereign in 1349. Thus ended the long contest between Guelfs and Ghibellines—between the Popes and the German Emperors.

Crowned
at Bonn.

Death of
Louis.

End of
the Con-
test of
Guelfs
and
Ghibel-
lines.

Until the reign of Louis the Bavarian the German kings had generally relinquished their hereditary lands upon receiving the crown. Louis retained his lands; and this course was adopted by his successors, because the revenues of the German kingdom were inadequate to maintain the royal dignity, the kings being obliged to depend upon their private resources. This change had a bad effect, because it made the German king more careful of his own individual possessions than of the kingdom in general.

Heredit-
ary
Lands
of the
German
Kings.

In the meantime a series of events occurred which led to the founding of the Swiss Republic. This series of events began during the reign of Albert I., of Austria, whose severity led to the rise of the Helvetic Confederation. Helvetia, or Switzerland, was a component part of the German Empire, and was under the protection of Prefects, who there exercised the highest offices of jurisdiction. These offices were at first filled by the rich and powerful Dukes of Zähringen, who founded Berne and other Swiss cantons. After the extinction of the ducal house of Zähringen, the Counts of Savoy in the South and the Counts of Hapsburg in the North raised themselves to a position above the other feudal lords by their power and possessions. The Counts of Hapsburg were in possession of the Landgravate of Aargau, and, in the name of the German Empire, exercised the functions of protectors over the three forest cantons of Uri, Schwyz and Unterwalden, situated in the Alpine mountain region on the borders of Lake Lucerne.

Origin of
the Swiss
Republic.

Power
of the
Counts of
Haps-
burg.

Three
Forest
Cantons,
Uri,
Schwyz
and
Unter-
walden.

The people of Uri, Schwyz and Unterwalden spoke the German language, and acknowledged allegiance only to the German king, but always maintained their freedom. Like many districts of the German Empire, these three forest cantons formed a league for their mutual protection. This league may have existed from a very early date, but the earliest written compact between them bears the date of August 1, A. D. 1291.

Tyranny
of the
Counts of
Haps-
burg.

The Counts of Hapsburg held large estates within the limits of the three forest cantons, and when they became Dukes of Austria and Kings of Germany they endeavored to reduce Uri, Schwyz and Unterwalden under the ducal sovereignty of Austria. To further this purpose, Albert I., King of Germany and Duke of Austria, gave permission to the Vögte, or governors, who ruled the Hapsburg lands, to enforce the laws of the German Empire over the free forest cantons, and to oppress the simple, warlike and freedom-loving mountaineers. This oppression caused the three forest cantons to form the *League of Rutli*, under the leadership of Walther Furst, Werner Stauffacher and Arnold Melchtal, who met at Rutli and swore under the open canopy of heaven to live and die in defense of freedom and country. Each of these three leaders chose ten associates from his own canton, and the thirty-three repeated the oath of freedom and then proceeded to incite their countrymen to revolt against the tyranny of the Hapsburg dynasty.

League
of Rutli.

Legend of
William
Tell and
Gessler.

The tyrannical measures of Albert I. drove the Swiss mountaineers to desperation. In connection with this oppression is a famous legend, now generally discredited, though it had been for a long time accepted as a historical fact. This is the story of William Tell and Gessler—one of the best-known legends of the Middle Ages. According to this legend, Gessler was one of the tyrannical Austrian governors expelled by the Swiss. He placed the ducal cap of Austria in the market-place of Altorf, and ordered all who passed to bow to the cap, in token of submission. William Tell refused to bow to the cap, and was thereupon imprisoned. Being a good archer, Tell was promised his freedom if he would shoot an apple from his son's head. Tell hit the apple and received his freedom, saying to Gessler: "Had I killed my son, I would have killed you." Tell is said to have been at once seized by order of the enraged tyrant, and conveyed across the Lake Lucerne in a boat in which were Gessler and his attendants; but a violent storm having arisen during the passage, Tell, who was a skillful boatman, was released in order that he might conduct the boat in safety to the shore; and no sooner had the shore been reached than Tell leaped from the boat, and soon afterward dispatched an arrow into the tyrant's heart, killing him instantly.



WILLIAM TELL AND THE BAILIFF

From the Painting by G. Schauer

The revolted Swiss mountaineers seized the Austrian bailiffs and officers and expelled them from the country. Albert I. instantly marched against the Swiss confederates, but was assassinated on his march by his nephew John of Suabia, as already noticed. His son Leopold, the next Duke of Austria, took the field against the Swiss; but his army was overwhelmingly defeated by a few hundred Swiss mountaineers in the narrow pass of Morgarten, November, A. D. 1315. The flower of the Austrian nobility perished in this battle, beneath the clubs of the sturdy and freedom-loving peasants of Uri, Schwyz and Unterwalden.

The
Swiss
Revolt.

Battle of
Morgarten.

Thenceforth the power of the Hapsburgs declined in Switzerland; and Uri, Schwyz and Unterwalden maintained their position as distinct members of the German Empire. By the accession of the town of Lucerne, in 1332, the entire shore of Lake Lucerne came into the power of the Helvetic Confederation, which was soon joined by the towns of Berne, Zurich, Zug, Glarus and many others. Thus strengthened, the Helvetic Confederation increased its power by seizing or buying the lands of the neighboring nobles whenever occasion required. The confederacy assumed the title of the *Old League of High Germany*; and its members were called *Eidgenossen*, "Confederates." Gradually the name which properly belonged to the canton of Schwyz spread over the whole of Helvetia, which thus came to be called *Switzerland*, and the people *Swiss*.

Growth
of the
Helvetic
Confederation.

Charles IV. was crowned King of Germany a second time at Aix la Chapelle in A. D. 1349, and in 1355 he proceeded to Rome and was crowned Emperor by Pope Innocent VI. Ten years later—A. D. 1365—he was crowned King of Burgundy at Arles. He was a sagacious monarch, intent on his own interests and the aggrandizement of his family, the Luxemburg dynasty; and he regarded money and property as of more value than honor or fame.

Charles
IV.
Crowned
Emperor.

Crowned
King of
Burgundy.

Through Charles IV. the imperial power lost all respect in Italy, where he allowed the imperial privileges to be purchased by the towns and the princes. Though the contests between Guelfs and Ghibellines ceased in Italy, they only gave place to contentions between the princes and the free towns concerning the extension of their respective territories. Mercenary troops, called *Condottieri*, were now employed instead of the earlier militia; and the enterprising leaders of these bands often controlled the fate of states and obtained possession of their governments. The efforts of Charles IV. in Germany were likewise mainly directed to the gratification of his avarice and lust of territory. He sold the privileges and liberties of the imperial free towns; he granted letters of nobility for money; and he annexed some of the other German territories to his hereditary possessions.

Loss of
Imperial
Power
in Italy.

Condottieri.

Avarice of
Charles
IV.

Great
Plague
of 1349.

In the beginning of the reign of Charles IV., Germany was ravaged by a dreadful plague, which spread its desolations throughout Europe. It broke out in 1349 and carried hundreds of thousands to their graves in a short time. The Jews were generally suspected of causing the pestilence by poisoning the springs and rivers, and multitudes of them were massacred by the ignorant and fanatical mob. King Charles IV. and the Church were obliged to resort to severe measures to protect the unoffending Jews from persecution by the bigoted people.

Persecu-
tion of
the Jews.

Wise
Reign of
Charles
IV. as
King of
Bohemia.

As King of Bohemia, Charles IV. was a good sovereign, and under his beneficent rule that kingdom attained its highest prosperity. He summoned artists and artisans from other parts of Germany and from Italy into Bohemia; and in that country under his benign reign Carlsbad and other towns and a number of villages were founded, agriculture and trade were encouraged, roads and bridges were planned, and heaths and forests were brought under cultivation. With the Pope's consent and with the coöperation of the Italian poet Petrarch, Charles IV. founded the University of Prague, the first German university, which soon had from five thousand to seven thousand students, and at once became celebrated throughout Europe. He made Prague, the capital of Bohemia, a most splendid city.

Univer-
sity of
Prague
Founded.

Bohemian
Terri-
tories
Enlarged.

Charles IV. greatly enlarged the territories of the Bohemian crown. He obtained the Upper Palatinate through his wife as her dowry; and he annexed all Silesia and Lower Lusatia to Bohemia, and also the Mark of Brandenburg, which he obtained from the ducal house of Bavaria.

Golden
Bull.

In A. D. 1356 Charles IV. granted the first imperial code of laws, known as the *Golden Bull*, which defined the manner of electing the King of Germany by the seven Electors. The King of Bohemia was made the first secular Elector, and the Archbishop of Mayence was assigned the duty of convening the electoral college, which was to meet at Frankfort. The king was to be chosen by a majority of the votes of the Electors, and was to be crowned at Aix la Chapelle. The Electors were made independent of the German crown by being declared absolute sovereigns within their own respective territories. There was to be no appeal from their courts unless they refused to dispense justice. Their persons were declared sacred. Thus the authority of the German crown was almost totally destroyed, and the German sovereign was thenceforth to be little more than a mere figure-head of the Empire, the German princes thus becoming more powerful than the sovereign himself.

Faust-
recht,
or Club
Law.

The imperial authority had fallen into utter decay, and confusion and lawlessness prevailed throughout Germany. The laws concerning disturbance of the public peace were almost wholly disregarded; and the only law which prevailed was the *Faustrecht*, or club law, which

called upon every man to take care of himself, alliances being formed to do this more effectually.

The Emperor Charles IV. died in A. D. 1378, and was succeeded by his son WENCESLAS, who had been chosen King of the Romans by the Electors in 1376. He was a bad monarch to both Bohemia and Germany. He was a rude, hot-headed man, of cruel temper, and addicted to drink and to low pleasures. He led a dissolute life in Bohemia, devoting himself to hunting, quarreling with his nobles and with the clergy, and rendering himself hateful and contemptible by his cruelty and by his barbarous treatment of the Vicar Nepomuk, whom he ordered to be thrown from the bridge of Prague into the Moldau.

Wenceslas so thoroughly neglected the German Empire that the country fell into the same confusion and violence that prevailed during the Interregnum. The German nobles became wholly lawless. The towns in Suabia, in Franconia and on the Rhine were obliged to form the *Suabian League*, similar to the League of the Rhine, the Hanseatic League and the Helvetic Confederation, in order to preserve the peace of the country and to defend themselves against the rapacious nobles. The lawless knights, who gained their living by plunder and highway robbery, and who were menaced by the Suabian League, formed leagues in opposition to those of their enemies. These leagues of knights were the *Schlegler*, the *Löwen* and the *Hornerbund*.

The leagues of the knights and those of the towns were constantly engaged in war with each other, until finally the murder of the Bishop of Salzburg by a Bavarian duke gave rise to the *Great Cities' War*, which caused extreme distress in Southern Germany. The citizens were victorious in Bavaria; the courage of the Nurembergers rendered the fortune of the war dubious in Franconia; but in Suabia, where the valiant enemy of the towns, Eberhard the Grumbler, of Wurtemberg, headed the nobility, the burghers suffered great loss near Döffingen, and yielded to the iron ranks of the knights of Hesse and the Palatinate at Worms and at Frankfort. The indolent Wenceslas cared nothing for Germany, and made no effort to restore order and peace throughout the Empire, nor to win back the lost privileges of the German crown.

In the meantime the duchy of Austria had been rapidly growing in power and importance. Carinthia was annexed to it in 1335, and the Tyrol in 1369, the latter coming into the possession of the Austrian duke by bequest from Margaret Maultasch. These provinces were ever afterward a portion of the Austrian territories. Duke Leopold of Austria—nephew of the Duke Leopold who was vanquished by the Swiss in the battle of Morgarten in 1315—now determined to profit by the confusion prevalent in Germany by attempting to conquer the

Wences-
las, A.D.
1378-
1400.

His Bad
Char-
acter.

Lawless-
ness and
Violence
in
Germany.

Suabian
League.

The
Schlegler,
Löwen
and
Horner-
bund.

Wars of
Leagues

Great
Cities'
War.

Growth
of the
Duchy of
Austria.

Another
Duke
Leopold
of
Austria
and the
Swiss.

freedom-loving Swiss, because some towns belonging to him had been admitted into the Helvetic Confederation. He was joined by many princes and nobles who were jealous of the growing power of the Swiss.

Battle of
Sempach.

Duke Leopold led several thousand of the flower of the Austrian and German chivalry, with a host of armed nobles, into Switzerland, A. D. 1386. Fourteen hundred Swiss confederates were posted on the heights of Sempach. Finding it impossible for his cavalry to force the narrow mountain pass, the Austrian duke ordered his knights to dismount and storm it on foot. They were rapidly surrounding the Swiss confederates with a living wall of steel, when one of the Swiss leaders, Arnold von Winkelried, a gallant knight of Unterwalden, resolved to sacrifice his life for his country, crying to his countrymen: "Dear brothers, I will open a way for you; take care of my wife and children!" Then rushing upon the bristling lances of the Austrian and German chivalry, he cried: "Make way for liberty!" Throwing himself on the iron-clad ranks of the Austrian knights, and seizing as many of their lances as he could grasp and plunging the points of them into his body, he fell dead; but his gallant plunge "made a path" for his countrymen into the ranks of the foe, and they rushed upon the Austrians and killed or routed their whole force, Duke Leopold and six hundred and fifty-six of his nobles being among the slain, A. D. 1386.

Patriotic
Devotion
of Arnold
Winkel-
ried.

Battle of
Näfels.

Two years after the glorious victory of the Swiss at Sempach, the people of Glarus achieved another victory over the Austrians at Näfels (A. D. 1388). These two brilliant Swiss triumphs forced Austria to respect the independence of the Swiss cantons, and the Helvetic Confederation was likewise permitted to retain the towns that had voluntarily joined that league; but the independence of Switzerland was not fully established until 1499, and was not formally acknowledged until 1648.

Swiss
Independ-
ence.

Deposi-
tion of
Wences-
las.

The inability of King Wenceslas to restore law and order in Germany induced the Electors in a Diet at Lahnstein, in A. D. 1400, to declare him dethroned, "because he had not aided the peace of the Church, had sold the title of duke to the rich and crafty Visconti in Milan, had not maintained the public peace, and had governed tyrannically and with cruelty in Bohemia." The Electors had been instigated to this proceeding by Pope Boniface IX., one of the two rival pontiffs who at that time divided the dominion of the Church. Wenceslas desired to depose both Popes, and Boniface IX. struck this decisive blow at him in retaliation.

Pope
Boniface
IX.

Rupert
of the
Palati-
nate, A. D.
1400-
1410.

The Electors chose RUPERT OF THE PALATINATE to succeed Wenceslas as King of Germany, A. D. 1400. The new sovereign was the grandson of that Rupert who had founded the University of Heidel-

berg in the year of the battle of Sempach, A. D. 1386. The deposed Wenceslas was still supported by a strong party; and Rupert was not properly aided by his adherents, so that he was but little more than nominal king. In spite of many good qualities, Rupert was not equal to the difficulties of his station. He was obliged to grant to the German princes and estates the right to form confederations and to maintain the public peace in their own way. When he endeavored to restore Milan to the Germano-Roman Empire he was defeated by the Italian Condottieri, who had discovered a more scientific system of tactics. He likewise failed in his efforts to restore tranquillity to the Church. Rupert died A. D. 1410.

His
Failures.

Germany was now divided by a disputed succession. Some of the Electors chose JOBST, Margrave of Moravia, to the German throne; while others elected SIGISMUND, Margrave of Brandenburg and King of Hungary, a brother of Wenceslas, and therefore belonging to the Luxemburg dynasty. Jobst died soon afterwards, and Sigismund was thereupon unanimously chosen king by the Electors. He had displayed some good qualities, and high hopes were entertained of him by the German people; but he disappointed their expectations, as we shall presently see.

Sigismund, of
Bohemia
and
Hungary,
A.D.
1410-
1437.

His Rival
Jobst.

When Sigismund ascended the German throne the Church had been divided for a quarter of a century. Pope Gregory XI., a Frenchman, had reëstablished the papal residence in Rome by moving there from Avignon in 1377, thus yielding to the general desire of Christendom outside of France. Gregory XI. died the following year (A. D. 1378), the very year of the death of the Emperor Charles IV. and the accession of Wenceslas. The conclave of cardinals convened at the Vatican immediately after his death to elect a new Pope. As there was no Roman acceptable for the papal office, the conclave chose a Neapolitan, who took the title of Urban VI. The French cardinals, indignant because the new Pope refused to return to Avignon, left him. Another election was held, at which Robert of Geneva was chosen Antipope, under the name of Clement VII. (A. D. 1378). The Antipope went with the French cardinals to Avignon. His election was sustained by France, and thus began the *Great Schism*, which divided the whole of the Western, or Roman Church.

Pope
Gregory
XI.

Rome and
Avignon.

Pope
Urban VI.

Antipope
Clement
VII.

The Great
Schism.

A council of the Church was convened at Pisa in 1409 to heal the schism in the Papacy. This council pronounced the deposition of the two reigning Popes, Benedict XIII. at Avignon and Gregory XII. at Rome, and declared the Holy See vacant. The council then elected a new Pope, who took the name of Alexander V. Instead of putting an end to the schism, this election only complicated matters, as the two deposed Popes each had supporters, so that there were now three Popes

Council
of Pisa,
A.D.
1409.

Deposition
of the
Two
Rival
Popes.

Election
of Pope
Alexan-
der V.

Two
Great
Reform-
ers.

John
Wycliffe,
the
English
Reformer.

John
Huss, the
Bohemian
Reformer.

Jerome
Faulfisch.

King
Wences-
las
and the
German
Students
at
Prague.

Huss's
Bold
Preach-
ing.

His Ex-
communi-
cation by
the Pope.

His Sup-
port by
the Bo-
hemians.

Council
of Con-
stance,
A.D.
1414-
1418.

ruling at the same time, each of whom excommunicated the other two. The damaging truths which the three rival Popes told of each other destroyed men's reverence for the Church; and several great Reformers—John Wycliffe in England and John Huss in Bohemia—preached against the abuses in the Church and the vices of the clergy.

John Wycliffe was one of the most celebrated men of this period. He was a native Englishman and a professor in Oxford University. He was a learned man, well versed in scholastic subtleties. He taught that the Pope was no longer Head of the Church, and that Church councils were unnecessary. He rejected many articles of faith, such as confession and transubstantiation, and also objected to the celibacy of the clergy. He died in 1384.

John Huss, who was a professor in the University of Prague, was the most famous of Wycliffe's many adherents. He was excommunicated by the Pope, but in spite of this he was daily gaining new followers, one of the most zealous of whom was Jerome Faulfisch, a Bohemian nobleman, better known as Jerome of Prague. The Germans in the University of Prague favored the doctrines of the new Reformers, and were therefore curtailed of their privileges by Wenceslas, who was still King of Bohemia, though he had been deprived of the German crown, and who changed the constitution of the university in 1409, giving three votes to the Bohemians in the university, and only one each to the Saxons, the Bavarians and the Poles. Enraged at this arbitrary action, the German professors and students left the institution, and thus brought about the founding of several other German universities, one of which was that of Leipsic, in Saxony.

The Reformers were now in the ascendancy at Prague, and Huss was made Rector of the university. He assumed a bolder tone, and commenced denouncing in the strongest terms the abuses in the Church and the doctrines which he considered false. His boldness aroused the hostility of the clergy, but nevertheless he persisted in teaching his doctrines and grew bolder in his denunciations of the errors of the Church. The Pope at length excommunicated Huss and laid the city of Prague under an interdict until it should consent to expel the bold Reformer. The Bohemians refused to expel Huss, as he taught them what they considered a purer faith than that of the Roman Church, and because his principles were fast arousing in them a national spirit, which all men perceived would sooner or later result in the separation of Church and State, if not checked.

At the earnest solicitation of Sigismund, Pope John XXIII. convened a great council of the Church at Constance, in Suabia, to heal the schism in the Papacy and to reform the Church of its corruption. The *Council of Constance* was in session four years (A. D. 1414–



MARTYRDOM OF JOHN HUSS
From the Painting by C. F. Lessing

1418); and was attended by the Emperor Sigismund and Pope John XXIII., and also by eighteen thousand clergymen and by learned men from all the universities of Europe—in all about one hundred and fifty thousand persons.

The first act of the Council of Constance was to depose the three rival Popes or to persuade them to abdicate. John XXIII. promised to resign; but broke his promise by fleeing in disguise, during a tournament, to Schaffhausen, in Switzerland, and taking refuge in the castle of Duke Frederick of Austria, where he recalled his abdication. Thereupon the council declared itself independent of and superior to the Pope, and joined Sigismund in punishing the refractory. Sigismund outlawed Duke Frederick of Austria and ordered the Swiss confederates to make war on him. Berne therefore attacked the Austrian duke, and was joined in the struggle by the other Swiss cantons. Duke Frederick was obliged to make peace, and Sigismund restored to him most of his estates. The Swiss refused to relinquish what they had conquered. Among their conquests was Aargau, which contained the celebrated Hapsburg castle, the hereditary seat of the Dukes of Austria.

Depositions of the three Rival Popes.

Pope John XXIII., Duke Frederick of Austria, Emperor Sigismund and the Swiss.

In the Council of Constance the French and Germans desired first to reform the Church, and then elect a new Pope; but their plans were frustrated by the Italians, who insisted upon an election of Pope before all other things. The opinion of the Italians prevailed, and Martin V. was chosen to the papal chair. He was a man of moderation, and sought during his pontificate to remedy many of the abuses which had crept into the Church during the Great Schism.

Martin V. Elected Pope.

After putting an end to the schism in the Papacy, the Council of Constance directed its efforts against heresy. The dead Wycliffe's doctrines were condemned and his writings were sentenced to the flames. His remains were cast into the Severn. John Huss was summoned to appear before the council to answer the charge of heresy. Being provided with an imperial safe-conduct by Sigismund, Huss and his friend, Jerome of Prague, proceeded to Constance, against the advice of their friends, meeting with evidences of popular sympathy all along the route.

Wycliffe's Writings Burned.

John Huss and Jerome of Prague Summoned before the Council.

When Huss arrived at Constance the Pope received him graciously. Said the pontiff: "If John Huss had slain my brother, I would not permit, as far as is in my power, any harm to be done to him in Constance." A few days later the great Bohemian Reformer was seized and cast into prison. Several conferences were held, and Huss explained his doctrine, but the result was unsatisfactory. The council desired him to recant, but he persistently refused, as did Jerome likewise. Finally Huss was degraded from the priesthood, and both he

Martyrdom of Huss and Jerome.

and Jerome were handed over to the imperial power. Both were condemned to be burned to death.

Huss's
Heroic
Fortitude
at the
Stake.

Huss perished at the stake in 1415. When the fire was raging around him he was again asked to recant, but he refused, and suffered his horrible torture with the most heroic fortitude. The Council of Constance was of the opinion that promises made to heretics were not binding; and Sigismund made no effort to save the great Reformer, notwithstanding his solemn promise of safety to Huss. Roman Catholic writers urge in palliation of Sigismund's conduct on this occasion that Huss and Jerome were put to death by the civil power, not only for the crime of heresy, but likewise for preaching sedition and for high treason. Jerome was martyred the year after Huss (A. D. 1416).

Hussite
War, A.D.
1416-
1434.

The martyrdom of Huss and Jerome aroused a storm of indignation in Bohemia and led to a furious religious war of eighteen years (A. D. 1416-1434), during which the Hussites took a terrible revenge on the Empire and on the Church for the cruel death of the two great Reformers. The cup, which, according to the views of Huss, was not to be withheld from the laity, was carried before the Hussite armies as the symbol of their cause; for which reason they were called *Utraquists* and *Calixtines*. A heavy vengeance was inflicted upon the priests who refused to administer the cup. Vainly did the Pope fulminate an interdict against the Hussites, whose numbers increased daily. They stormed the town-house of Prague and murdered the counselors, which so enraged the old King Wenceslas, who was still sovereign of Bohemia, that he died of apoplexy (A. D. 1419).

Hussite
Venge-
ance.

Death of
King
Wen-
ceslas.

Bohemian
Resist-
ance to
Sigis-
mund.

Sigismund, as the brother of Wenceslas, was the heir to the Bohemian crown, and at once proceeded to take possession thereof. Instead of seeking to conciliate the Hussites, Sigismund arrayed them in a determined body in opposition to him by ordering a general crusade against them. The whole Bohemian nation rose in arms to prevent the bigoted monarch from taking possession of the kingdom. Their armies were led by the valiant John Ziska, a great military genius. Vainly did Sigismund lead three imperial armies against the Hussites. His troops fled in dismay before the wild fury of the enraged people. The Hussites burned the Bohemian churches and convents, and carried their ravages into the neighboring countries. The name of Ziska, who became blind during the war, was a terror to the enemies of the Hussites, and he led his followers from victory to victory.

Hussite
Victories
under
John
Ziska.

Hussite
Victories
under the
Two Pro-
copiuses.

After Ziska's death, in A. D. 1424, the Hussite armies were led by Procopius, a blind priest, who also proved a great general and a formidable foe to the German Empire and the Roman Church. He drove back the imperial armies which endeavored to conquer Bohemia, after

which the Hussites under Procopius the Great and Procopius the Little ravaged Saxony and extorted tribute from Brandenburg and Bavaria.

Finding that force was useless, Sigismund undertook to negotiate with the Hussites, and his action was sustained by the Council of Basle, which convened in A. D. 1431. The Hussites were then divided into two parties—the *Calixtines*, or *Utraquists*, who were willing to return to the Church on condition of being permitted to receive the cup in the Lord's Supper and preaching in their own language; and the *Taborites*, who desired a complete separation from the Roman Church.

Being granted their demand, the Calixtines returned to the Church in 1433; whereupon they were attacked by the Taborites, who considered the Calixtines traitors to the Hussite cause; but the Taborites were decisively defeated near Prague in 1434, and the two Procopiuses were killed. Sigismund then ratified the treaty that had been made between the council and the Calixtines, and succeeded in bringing about a peace by the dexterity of his Chancellor, Schlick; whereupon he was acknowledged King of Bohemia (A. D. 1434), thus ending the famous *Hussite War*.

Sigismund did not remain faithful to the treaty. After being crowned he sought to put down the Calixtines and to restore the former Roman worship. The glory of Bohemia was humbled in the dust. Several decades later a small party of the former Hussites separated from the Church and formed a separate sect, since known as the *Bohemian and Moravian Brethren*, who have been described as "poor, scripture-proof and peaceful."

In 1415 Frederick, Landgrave of Hohenzollern, bought the Mark of Brandenburg from King Sigismund, and received the dignity of an imperial Elector with his new dominions, which ever afterwards remained under the Hohenzollern dynasty, which now occupies the thrones of Prussia and the German Empire. Sigismund, who was now King of Germany, King of Hungary and King of Bohemia, was crowned Emperor in 1433, and died in 1437.

The male line of the Luxemburg dynasty expired with Sigismund, who was succeeded as King of Bohemia and King of Hungary by his son-in-law Albert II., Duke of Austria. In 1438—the year after Sigismund's death—ALBERT II. was chosen King of Germany, and thenceforth the German throne was occupied by the Hapsburg-Austrian dynasty until the end of the Germano-Roman Empire in 1806, with the brief intermission of a few years after the failure of the male line in 1740. Albert II. was a well-disposed and energetic sovereign, but he was unable to effect anything of importance during his short reign of less than two years (A. D. 1438–1439). He died suddenly in a campaign against the Turks in 1439.

Sigismund's Negotiations.

Calixtines and Taborites.

Dissensions between these Hussite Parties.

End of the Hussite War.

Sigismund's Treachery.

Bohemian and Moravian Brethren.

Frederick of Hohenzollern and the Mark of Brandenburg.

Sigismund Crowned Emperor.

Albert II., of Austria, A. D. 1438–1439.

Austrian House of Hapsburg.

Frederick
III., A. D.
1440—
1493.

In 1440 Duke Frederick of Styria, the nephew of Albert II., was chosen King of Germany with the title of FREDERICK III. The new sovereign was endowed with domestic virtues, but lacked energy and possessed slender talents for government. The revenues of the German crown were inadequate to his acting with decision in anything, and the different states comprising the German Empire looked coldly upon any measure which did not directly affect themselves.

Council of
Basle,
A. D.
1431—
1449.

The Council of Basle, which had been summoned by Pope Martin V. just before his death in 1431, was still sitting, and remained in session eighteen years (A. D. 1431–1449). The council was convened to settle the disputes of the Hussites. It opened with but a small attendance of prelates, March 3, 1431. When this was known, Pope Eugenius IV. ordered the council to dissolve, and convoked another at Bologna, in Italy. The members of the Council of Basle refused to leave, and summoned the Pope to appear before them. When he refused they elected an Antipope. The Emperor Sigismund offered his services as mediator, and his services were accepted. Some time afterward the Pope recalled his order to dissolve the council, and permitted it to proceed. While the Hussite controversy was still unsettled, and until its settlement, the Pope and the prelates were in complete accord; and Catholic history represents this period of harmony as “The bright days of the Council of Basle.”

Pope
Eugenius
IV.
and the
Council of
Basle.

As there was a prospect of union between the Greek and Roman Catholic Churches, and as the Greek deputation preferred going to some Italian city, the Pope desired to remove the council to Ferrara; and thenceforth Pope Eugenius IV. no longer recognized the Council of Basle, whereupon it elected Felix V. as Antipope. King Frederick III. of Germany sustained Pope Eugenius IV. in his quarrel with the Council of Basle, but the German states sided with the council, whereupon a quarrel broke out between the Pope and the German Electors. With the aid of his secretary, Æneas Sylvius, Frederick III. succeeded in effecting a reconciliation between the German princes and the Pope.

Antipope
Felix V.

Frederick
III.
and the
German
Electors.

Councils
of Basle
and
Florence.

The General Council assembled at Ferrara, but the breaking out of the plague in that city caused its removal to Florence. The two Councils of Basle and Florence lasted during the entire pontificate of Eugenius IV. A kind of union was effected between the Greek and Roman Catholic Churches by the Council of Florence, but this union was not permanent. This council was visited by the Eastern Emperor, John Palæologus, and the Patriarch of the Greek Church, with a train of courtiers and Greek clergy. The Eastern Emperor—in order to gain the aid of Western Christendom against the Ottoman Turks—offered to recognize the Pope's supremacy; but the authorities at Constantinople refused to ratify the treaty signed to that effect; and fifteen years

The
Eastern
Emperor
John
Palæ-
ologus

later (A. D. 1453) the Eastern Empire fell before the conquering Turks.

Pope Eugenius IV. died just as Germany had sent Æneas Sylvius, who had been secretary to the Council of Basle, to Rome, to tender submission to the legitimate Pope. The next Pope, Nicholas V., was recognized by the Germans; and the Concordat of Vienna was concluded between that Pope and King Frederick III., by which the Holy See recovered nearly all the powers of which it had been deprived by the Council of Basle. By this concordat all the claims against the exactions of collectors and the abuses of ecclesiastical administration were fully satisfied. Episcopal elections were restored to their primitive condition. Each church named its pastor, who was to be confirmed by the Holy See. This concordat served as the basis of ecclesiastical jurisprudence in Germany until 1803, and its ratification put an end to the schism in the Church.

Pope
Nicholas
V. and the
Concordat
of Vienna.

King Frederick III. hoped to recover some of the lost authority of the German crown by the aid of the friendship of Pope Nicholas V.; but the time for this had passed. The German princes had advanced too far on the way to practical independence to be turned back, and the German king's alliance with the Pope was now powerless to effect anything important for either the King of Germany or the Pope.

Weakness
of the
Imperial
Author-
ity.

In 1452 King Frederick III. was crowned Emperor at Rome by Pope Nicholas V. He was the last Emperor crowned at Rome, and the last, except one, who was crowned by the Pope. Upon ascending the imperial throne he confirmed the title of archduke to the Austrian House of Hapsburg, and granted many privileges to it, elevating the archdukes to a dignity next to that of the Electors.

Frederick
III.
Crowned
at Rome.
Title of
Archduke
of
Austria.

The Emperor Frederick III. very much desired to join in the crusade which the Pope proclaimed against the Ottoman Turks, who had taken Constantinople in 1453, and who were menacing Germany. But the German states were unwilling to sustain the Emperor in this enterprise, as they did not fear any danger from the Turks, and dreaded the Emperor's alliance with the Pope, which they had no desire to strengthen. Thus the task of driving back the Turks devolved entirely upon the Poles and the Hungarians. The Turks laid siege to Belgrade, but were driven back in 1456 by the Hungarians under the command of the regent, the valiant John Hunniyades of Transylvania.

Frederick
III.
and the
Ottoman
Turks.

Ladislas, who had succeeded his father Albert II. as Duke of Austria, and as King of Hungary and King of Bohemia, died in 1457. The Emperor Frederick III. endeavored to seize the Austrian territories, but was obliged to relinquish Upper Austria to his brother Albert, and retained Lower Austria only. To atone for this disappointment, he then endeavored to obtain possession of the crowns of Bohemia

Frederick
III.
and the
Austrian
Territories.

George
Podiebrad
of
Bohemia
and
Matthias
Corvinus
of
Hungary.

Frederick
III.,
Albert
and the
Austrian
Terri-
tories.

Weakness
of the
Reign of
Frederick
III.

Suabian
League
and
Albert of
Branden-
burg.

War of
the Palati-
nate.

Frederick
III. and
Matthias
Corvinus,
King of
Hungary.

and Hungary, but did not succeed in either effort. The Bohemians conferred their crown upon George Podiebrad, who had already ruled the kingdom as regent; while Matthias Corvinus, the worthy son of John Hunniyades, was elected King of Hungary by the Hungarian Diet. The Emperor Frederick III. vainly endeavored to oppose these elections, and he was finally obliged to recognize both these sovereigns.

Frederick III. had great trouble in preserving his crown even in Lower Austria. The people of Vienna rebelled against him in 1462, and were aided by the Emperor's brother Albert. Frederick III. was forced to yield Lower Austria, with Vienna, to his brother Albert for eight years. Albert soon became as unpopular as Frederick III. himself; and by his death, in 1463, Frederick III. obtained possession of all the Austrian territories except the Tyrol.

The power of the German crown had sunk into utter contempt. The Emperor was unable to enforce his authority, and his interference in German affairs only caused trouble without accomplishing anything. The German princes made themselves independent of the Emperor, and exercised the privilege of private warfare without hesitation. Accordingly the reign of Frederick III. was signalized by many internal wars which produced great suffering to the German people.

The Suabian League was engaged in a furious war with Albert, "the German Achilles," the valiant Margrave of the Brandenburg territories of Bayreuth, in Franconia—a war in which nine battles were fought and two hundred villages reduced to ashes. The vicinity of the Rhine and the Neckar was desolated by the War of the Palatinate, during which the Palsgrave Frederick the Victorious achieved a brilliant victory near Seckenheim in 1461, and made prisoners of his enemies, Ulrich of Wurtemberg, the Margrave of Baden and the Bishop of Metz; but he was unable to prevent the deposition of his ally, the exiled Archbishop Dieter of Mayence, in whose defense he had taken up arms.

In 1471 George Podiebrad, King of Bohemia, died, and the Emperor Frederick III. made another attempt to obtain the crown of that kingdom. The Bohemian states elected Ladislav, the son of King Casimir IV. of Poland, King of Bohemia. The Emperor and Pope Paul II. induced Matthias Corvinus, King of Hungary, to attack Bohemia; but Frederick III., soon becoming jealous of the great power of the Hungarian king, turned against him and transferred his aid to Ladislav. Thereupon King Matthias Corvinus overran Austria and compelled the Emperor to flee from Vienna. The valiant King of Hungary kept possession of Austria until his death in 1490, when the Emperor Frederick III. recovered his estate and made another effort to become King of Hungary. When he failed in this attempt he endeavored to obtain the Hungarian crown for his son Maximilian; but the Hungarian

magnates, jealous of Austria, conferred the crown of Hungary upon King Ladislas of Bohemia.

During the reign of Frederick III. the Eidgenossen, or Swiss confederates, rapidly advanced in power and importance. Charles the Bold, Duke of Burgundy, was one of the wealthiest and most powerful princes of his time; being lord of the duchy of Burgundy, the free county of Burgundy and most of the Netherlands. Not satisfied with these extensive territories, he desired to found a dominion like the old Kingdom of Lotharingia, or Lorraine, by securing the whole region between France and Germany, between the North Sea and the Mediterranean.

Charles
the Bold
of Bur-
gundy.

In 1476 Charles the Bold became involved in a war with the Swiss, the quarrel having been instigated by the crafty King Louis XI. of France. In this war the Swiss fought with more than their accustomed courage, and defeated the Burgundian duke most disastrously in two bloody battles, one at Granson in 1476 and the other at Morat in 1477. A few months afterward the Duke of Burgundy made war on the Duke of Lorraine, who, aided by the Swiss, defeated him in the battle of Nancy, in which Duke Charles the Bold himself was slain. These great victories over the powerful Duke of Burgundy raised the renown of the Swiss to a high degree, and did much toward arousing in them a national feeling, though they still continued to be a portion of the German Empire.

Swiss
Victories
over
Charles
the Bold.

Milan and Lombardy became entirely independent of the German Empire during the reign of Frederick III., who relinquished the government of the archduchy of Austria and the German Empire to his son Maximilian, who had been elected King of Germany in 1486. The Emperor Frederick died in 1493, after a reign of fifty-three years (A. D. 1440-1493).

Independ-
ence of
Milan and
Lom-
bardy.
Death of
Frederick
III.

MAXIMILIAN I., the son and successor of Frederick III., was a man of greater courage and talents than his weak father, and was called "the last knight." During the life-time of his father there had been negotiations for the marriage of Maximilian with Mary of Burgundy, the daughter of Duke Charles the Bold, but these negotiations had been broken off. Upon the death of Charles the Bold, Mary married Maximilian of her own free will, thus bringing to him the rich inheritance of Franche-Comte, or the free county of Burgundy, and the Netherlands. The duchy of Burgundy had been seized by the rapacious King Louis XI. of France, who, after the death of Duke Charles the Bold without male heirs, claimed the duchy as a lapsed fief of the French crown.

Maxi-
milian I.,
A. D.,
1493-
1519.

His Mar-
riage with
Mary
of Bur-
gundy.

Mary died in 1482, leaving to Maximilian two children, Philip and Margaret. Philip was heir to his mother's territories, but during his

Maxi-
milian's
Children.

minority these lands were ruled by his father, who was by inheritance Archduke of Austria, and Duke of Styria, Carinthia and Carniola, and Count of Tyrol. Thus Maximilian I. was one of the most powerful sovereigns that had reigned over Germany for a long time.

Diet of
Worms
and New
Imperial
Constitution.

When King Charles VIII. of France invaded Italy in 1494 Maximilian I. was anxious to oppose him, as he feared that the French monarch was aiming at the imperial crown. For the purpose of securing the aid of the German states, Maximilian I. summoned a Diet, which convened at Worms in 1495. This famous Diet gave the German Empire a new constitution, by which the private wars that had so long been the curse of Germany were abolished. As the German princes refused to sacrifice any of their real or pretended rights, every proposal that appeared likely to increase the king's power, or to diminish the power of the princes, encountered a determined resistance. The constitution finally agreed upon at this imperial Diet at Worms by Maximilian I. with the Electors, the nobles, the bishops, and the representatives of the free imperial towns, while striking a death-blow to the right of private warfare, completely undermined the German sovereign's authority.

Land-
friede,
or Land
Peace.

The imperial constitution framed by this Diet at Worms put an end to private war by establishing the *Landfriede*, "Landpeace," by which any one was forbidden to seek self-redress by appealing to arms on his own account, under penalty of being outlawed and put under the ban of the Empire. The German princes urged their sovereign to create an imperial tribunal by which all the quarrels that had formerly been settled by arms might be tried; and though Maximilian I. was greatly averse to surrendering any of his kingly rights, he consented to this scheme, in order to secure the assistance of the imperial Diet against King Charles VIII. of France. Accordingly an *Imperial Chamber* was constituted, which was to be composed of a judge and sixteen assessors, the judge to be appointed by the king, and the assessors to be selected by the German states and to be confirmed by the king. Persons who refused to submit to the jurisdiction of the court were to be outlawed and put under the ban of the Empire. Provision was made for the expenses of the Imperial Chamber by the assessment of a common tax.

Imperial
Chamber.

Maxi-
milian's
Oppo-
sition
Thereto.

Maximilian I. was always hostile to the Imperial Chamber and threw every obstacle in its way, but it continued to exist until the end of the Empire in 1806, without possessing much real power or doing much good. The Swiss, who offended Maximilian I. by entering into an alliance with the French and assisting them in their efforts to conquer Italy, refused to submit to the Imperial Chamber and denied their contingent of taxes. In 1499 Maximilian I. attempted to reduce them

Swiss
Revolt.



EMPEROR MAXIMILIAN AFTER THE BATTLE OF VERONA RECEIVES A VENETIAN EMBASSY
ASKING FOR PEACE

to submission by force of arms, but was defeated and compelled to make a disgraceful retreat, and was obliged to forego his demands in the Peace of Basle, A. D. 1499, by which he acknowledged the exemption of the Swiss from imperial taxation and from the jurisdiction of the Imperial Chamber. Switzerland remained nominally a portion of the Germano-Roman Empire for a century and a-half longer, until 1648, but the concessions wrung from Maximilian I. in the Peace of Basle rendered the Swiss practically independent.

Peace of
Basle.

Independ-
ence of
Switz-
erland.

Being unable to accomplish much at home, Maximilian I. attempted to interfere in the affairs of other countries. As he was about to march to Rome in 1508, to be crowned Emperor, he was stopped by the Venetians, who refused to permit him a passage through their territory. With the sanction of Pope Julius II., Maximilian I. assumed the title of *Emperor-elect*, without being crowned at all—a title borne by all succeeding Kings of Germany.

Maxi-
milian
and the
Vene-
tians.

Title of
Emperor-
elect.

The refusal of the Venetians to allow Maximilian I. to pass through their territory incurred for them the Emperor's bitter hostility; and in 1508 he very readily united with Pope Julius II., King Louis XII. of France and King Ferdinand the Catholic of Spain in the *League of Cambray* against Venice. He afterwards joined the *Holy League* against Louis XII. of France. The Emperor Maximilian I. was generally unsuccessful in his wars.

League of
Cambray
and Holy
League.

The German states perceived that peace was their great need, not war, and by refusing to supply the Emperor with troops and money they rendered him powerless to embroil them very deeply in wars with other nations. The revenues of Maximilian's hereditary estates, on which he was obliged to depend, did not enable him to carry on very expensive wars; and his luxurious habits subjected his finances to a very great strain. He was frequently so much in need of money that in order to replenish his purse he descended to acts unbecoming his august position, as when he served as a private in the army of King Henry VIII. of England at the siege of Terouenne in the latter's war with France, receiving as pay one hundred crowns a day. Maximilian I. professed a desire to lead a crusade against the Turks; but the German states distrusted both the Emperor and the Pope who supported him, and therefore refused to grant him any aid.

Maxi-
milian's
Impecu-
niosity.

In 1501 the German Empire was divided into *Circles* for the better administration of justice. Six Circles were then formed—Bavaria, Suabia, Franconia, Upper Rhine, Westphalia, and Lower Saxony. In 1512 four new Circles were formed out of Maximilian's hereditary dominions and the territories of the Electors who had been excluded from the first division. These were Austria, Burgundy, Lower Rhine, and Upper Saxony. Thus Germany was divided into ten Circles, each

Circles
of the
German
Empire.

of which had its own states, or legislative assembly, over which one or more directors presided. The government of a Circle was assigned the duty of enforcing the decisions of the Imperial Chamber, and was required to maintain order and enforce tranquillity within its own dominions.

**Practical
Results.**

It required some years for this new system to get into operation, and even then its results fell far below the expectations of its founders, though it was a great improvement upon the lawlessness of the preceding three centuries. This arrangement raised the power of the German princes to a still greater height, so that they became absolute rulers in their own respective territories.

**The Aulic
Council.**

Maximilian I. ruled well in his hereditary dominions, and inaugurated many useful reforms, among which was the establishment of a tribunal afterwards called the *Aulic Council*, which was charged with the duty of hearing appeals from lower courts, and which finally became a court of appeal for all Germany.

**Maxi-
milian's
Papal As-
pirations.**

At one time Maximilian I. cherished the hope of exchanging the imperial crown for the papal tiara. He even pawned the archducal mantle of Austria, to procure funds to bribe the cardinals. He wrote to his daughter Margaret: "To-morrow I shall send a bishop to the Pope, to conclude an agreement with him that I may be appointed his coadjutor, and on his death succeed to the Papacy, that you may be bound to worship me—at which I shall be very proud."

**Maxi-
milian's
Last Days
and
Death.**

The Emperor Maximilian I. held a Diet at Augsburg in 1518, where he endeavored to induce the German states to assist him in a crusade against the Ottoman Turks. On his way home from this Diet, he died at Wels, in Upper Austria, A. D. 1519.

**Transi-
tion
Period of
Maxi-
milian's
Reign.**

The reign of Maximilian I. forms the transition period between mediæval and modern times. This chivalrous Emperor himself, with his valiant deeds in battle and tournament, may well be considered "the last knight" on the imperial throne of Germany. His fondness for the decaying chivalric poetry, his marriage with Mary of Burgundy, his wars in the Netherlands and in Italy, are all stamped with the mediæval character. But at this time, also, began a more refined political science and a greater intercourse among nations, which, along with the new discoveries and inventions, brought about the modern epoch.

**Change
in the
Imperial
Power.**

The power of the Emperors had undergone a considerable change in its character during the fourteenth and fifteenth centuries. They did not derive their power from their position as sovereign of Germany, but from their hereditary wealth and influence. The authority of Maximilian I. and his successors was uncertain in Germany, though they were supreme in their hereditary dominions.

The various princes of the German empire had become practically independent by the time of the reign of Maximilian I.; and each German state had its states, or legislative body, which was modeled after the Diet of the Empire. These states, or legislatures, possessed the sole power of levying taxes and granting funds to their rulers, and sometimes they required them to give an account of the manner in which they disposed of the funds. These states usually resisted the efforts of the Austrian Emperors of Germany to drag them into foreign wars, because they perceived that these struggles were for the special benefit of Austria rather than of Germany.

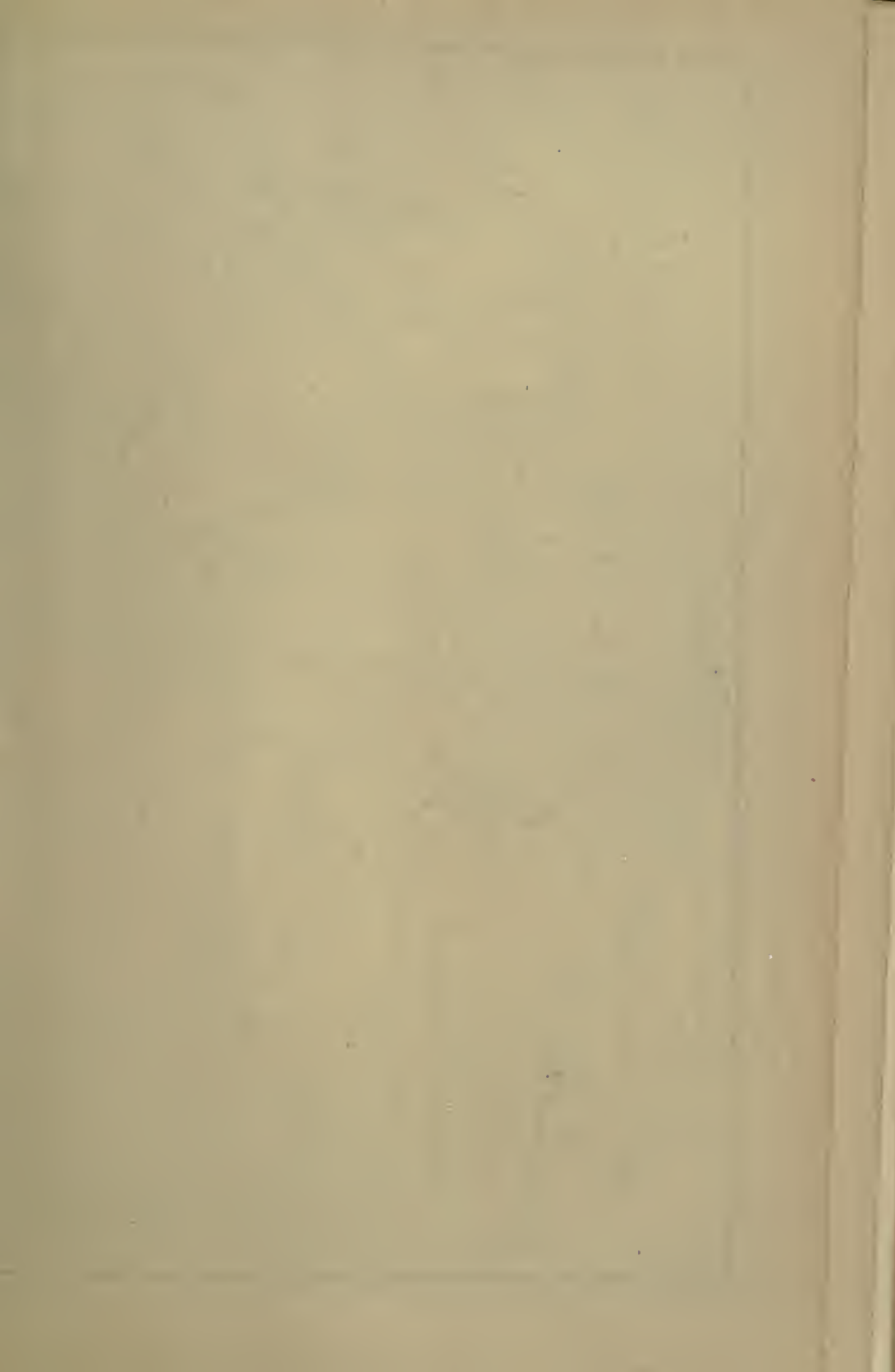
German
State
Legisla-
tures.

Many of the imperial cities had become free, and had acquired such power that they were able to uphold their rights against the most powerful princes of the Empire. The representatives of these free cities constituted the third college in the imperial Diet. The Hanseatic League was at the zenith of its power and glory during the closing period of the Middle Ages. The government of the cities was contested by the *patricians*, or old families, who constituted a distinct class, and by the *guilds*, or unions of the various trades. The guilds held the ascendancy in many of the German cities, and the governments were democratic in such cities.

The Free
Imperial
Cities.

Hanseatic
League.

Patri-
cians and
Guilds.



HISTORICAL MAP

OF FEUDAL FRANCE

IN

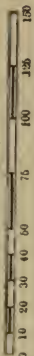
THE TIME OF THE

EARLY ENGLISH PLANTAGENETS.

A. D. 1152 - 1207

By I. S. Clere.

SCALE OF MILES.



French Possessions of the Early Plantagenet Kings of England
Paternal Inheritance of Henry II of England
His Maternal Inheritance
His Acquisitions by Marriage
French Territories of the Kings of Aragon
Present boundary of France

Light Yellow

Blue

Yellow

Red

Light Red

Green

Orange

Black

White

Grey

Brown

Pink

Light Blue

Dark Blue

Light Green

Dark Green

Light Orange

Dark Orange

Light Red

Dark Red

Light Yellow

Dark Yellow

Light Blue

Dark Blue

Light Green

Dark Green

Light Orange

Dark Orange

Light Red

Dark Red

Light Yellow

Dark Yellow

Light Blue

Dark Blue

Light Green

Dark Green

Light Orange







CHAPTER XXVI.

FEUDAL FRANCE.

SECTION I.—FRANCE UNDER THE CAPET DYNASTY (A. D. 987–1328).

THE real history of the Kingdom of France commences with the accession of HUGH CAPET, the founder of the Capetian dynasty of French monarchs, A. D. 987. His elevation to the French throne was considered the triumph of the French nationality over what had been generally regarded as the foreign rule of the Carolingian dynasty. The illustrious royal race founded by Hugh Capet ruled France in continuous succession for eight centuries, until overthrown by the great French Revolution of 1789.

Hugh
Capet,
A.D.
987–996.

His
Posterity.

The reign of Hugh Capet was disturbed by the restlessness and ambition of the French nobles. There were at this time eight powerful principalities in France, each independent of the French crown—namely, Burgundy, Aquitaine, Normandy, Brittany, Gascony, Flanders, Champagne and Toulouse; and the royal authority was most insignificant.

Eight
French
Princi-
palities.

Hugh Capet reigned nine years (A. D. 987–996), and proved himself an able and sagacious monarch. The first years of his reign were disturbed by the efforts of Duke Charles of Lorraine to seize the French throne, but these efforts failed, and Hugh Capet's power was firmly established. Charles of Lorraine was taken prisoner, and died in captivity a few months later, A. D. 992.

Revolt
of Duke
Charles of
Lorraine.

Hugh Capet sought to secure the support of the powerful nobles of the South of France, and was likewise careful to gain the favor of the Church by conferring rich possessions upon the clergy. He also restored to the monasteries throughout his kingdom the privilege of free election, which had been discontinued since the reign of Charles the Bald. After securing the succession by causing his son Robert to be crowned at Orleans, Hugh Capet died peacefully at Paris, October 24, A. D. 996, in the fifty-seventh year of his age.

Hugh
Capet's
Sup-
porters.

His
Death.

Robert
the Pious,
A.D.
996-1031.

ROBERT THE PIOUS succeeded his father as King of France without opposition, in the twenty-fourth year of his age. He had been a pupil of the celebrated Gerbert, afterwards Pope Sylvester II., under whom he acquired a fair education. He excelled in music, and passed his hours in composing hymns and in deeds of charity, to which his amiable and benevolent disposition inclined him.

His
Quarrel
with Pope
Gregory
V.

Having married his fourth cousin Bertha, King Robert the Pious was excommunicated by Pope Gregory V., and his kingdom was laid under an interdict. After some years of spirited resistance to the ecclesiastical authorities, Robert was obliged to divorce his beloved Bertha, whom he never ceased to cherish. He submitted to the Church in order to regain for his subjects the enjoyment of their religious rites, of which the papal interdict had deprived them.

The Year
A.D.
1000.

The general belief that the world would come to an end in the year A.D. 1000 overspread all Christendom just before that year's approach, and this belief manifested itself in a marked degree in France. It found expression in a movement joined in by all classes, for the restoration and improvement of the churches and monasteries, and for the erection of new edifices of a similar character. "It was the beginning of that wonderful architectural movement of the Middle Ages which has covered Europe with its glorious monuments of Christian art and Christian self-devotion." The Abbey of St. Martin at Tours, the magnificent Church of St. Aignan at Orleans, the cathedrals of Perigueux, Angoulême and Cahors, are some of the numerous remarkable structures erected during the reign of Robert the Pious. The splendid abbeys of Clugny and Vezelai, and that of St. Sernin at Toulouse, were founded later in the eleventh century.

Church
Archi-
tecture.

General
Fear of
the Year
A.D.
1000.

The general gloom which prevailed at the approach of the year 1000 caused people to neglect the preparation of the coming year's crops, and the consequence was a famine. It was in the midst of the religious enthusiasm occasioned by this superstitious belief that the news reached Europe of the profanation and destruction of the Holy Sepulcher by Hakem, the Fatimite Khalif of Egypt. The Jews were suspected of having instigated this outrage, and they were everywhere cruelly put to death, especially in France. King Robert the Pious himself directed the attack upon them at Sens, A. D. 1016.

Mas-
sacres
of Jews.

Robert's
Second
wife, Con-
stance of
Provence.

In 1006 Robert the Pious married Constance, daughter of the Count of Toulouse, a woman of imperious will and overbearing disposition, who had her royal husband completely under her control. The chronicles of the time give us numerous anecdotes as examples of the meek patience with which the king submitted to her tyranny, and the affectionate ingenuity with which he shielded others from the same tyranny. Constance brought a train of attendants, and attracted many of the



EXCOMMUNICATION OF ROBERT THE PIOUS

From the Painting by J. P. Laurens

gay and polished natives of Aquitaine to her court, thus introducing the superior civilization and refinement of the South of France into the Northern provinces.

The last years of Robert the Pious were troubled by the revolt of his sons, who were goaded into rebellion by the insolent and factious conduct of their mother Constance. The king took the field against his rebellious sons, and, after a bloody campaign in Burgundy, reduced them to submission. Robert never recovered from the shock caused him by the unnatural conduct of his sons. He was attacked with illness immediately after subduing the revolt, and died at the castle of Melun in A. D. 1031, after a reign of thirty-five years, leaving the crown to his son, HENRY I.

Revolts of
Robert's
Sons.

Henry I.,
A.D.
1031-
1060.

Civil
War.

Constance sought to set aside the claims of her elder son, King Henry I., in favor of her youngest and favorite son Robert, and the French kingdom was again distracted by civil war. Eudes, the great Count of Blois, Chartres and Champagne, supported the queen-mother with such vigor that Henry was under the necessity of soliciting the aid of Robert the Devil, Duke of Normandy. With the Norman duke's assistance, Henry reduced his mother and her partisans to submission. In the settlement of the kingdom Henry generously provided for his mother, and assigned the duchy of Burgundy to his brother Robert, whose descendants held it for over three centuries. Overcome with mortification at her defeat, Constance died at Melun in July, A. D. 1032.

The
Queen-
mother
Con-
stance's
Revolt
Subdued.

To reward Duke Robert the Devil of Normandy for his aid, King Henry I. was obliged to cede to that powerful vassal the territories of Gisors, Chaumont, Pontoise and the entire district of the Vexin, situated between the Oise and the Epte. This acquisition of territory extended the frontier of the powerful duchy of Normandy to within twenty miles of Paris.

Robert
the Devil,
Duke of
Nor-
mandy.

About this time a terrible famine of three years ravaged France, inflicting the most dreadful suffering upon the country. The Church took advantage of the general consternation and despondency to impose a check upon the evil practice of private warfare, by proclaiming the "*Truce of God*," which provided that no act of violence should be committed from Wednesday evening to Monday morning. The truce was never rigidly enforced, but it was never abolished, and it vastly mitigated the miseries of private war, and contributed much toward restoring social order and public confidence by aiding the progress of agriculture and commerce, which were placed under its special protection. So little was the authority of Henry I. respected that the leading French nobles, such as the Counts of Toulouse, Flanders and Champagne, eclipsed the king in power.

"Truce
of God."

Pilgrim-
age of
Duke
Robert
the Devil
of Nor-
mandy.

Duke Robert the Devil of Normandy was suspected of having obtained his ducal throne by murdering his elder brother Richard III. He furnished ground for this suspicion several years afterward, by going on a pilgrimage to the Holy Land, after having compelled the Duke of Brittany to become his vassal. Robert the Devil made his illegitimate son, William II., afterwards the Conqueror of England, his successor on the ducal throne of Normandy in case he should never return from his pilgrimage; and the Norman barons willingly accepted William II., and took an oath of allegiance to the young duke, who was then a lad of seven years. Robert the Devil set out on his pilgrimage and reached Jerusalem, but died at Nice, in Bithynia, on his return homeward, A. D. 1035.

Defeats of
Henry I.
by Duke
William
II. of
Nor-
mandy.

Upon hearing of Robert's death, the Norman barons refused to acknowledge William II. on account of his illegitimacy. William was at first supported by King Henry I., but the French monarch at length turned his arms against the young Norman duke. William II. decisively defeated King Henry I. at Mortemer in 1058, and by a second great victory at Varaville he forced the king to abstain from interference with the affairs of Normandy and established his own authority firmly over his duchy.

Philip I.
A.D.
1060-
1108.

King Henry I. died in August, A. D. 1060, and was succeeded on the throne of France by his eldest son, PHILIP I., the child of his third wife, a Russian princess. Philip I. was a boy of eight years when he became King of France, and during the first seven years of his reign the government of the French kingdom was wisely administered by his uncle and guardian, Count Baldwin V. of Flanders. Baldwin's death in 1067 left King Philip I. his own master, though he was still less than fifteen years of age. The youthful king was possessed of fair abilities and a good education, but from a very early age he manifested a strong tendency to voluptuousness and debauchery, and these soon became the most prominent traits of his character, to his own disgrace and to the mortification of his subjects.

Count
Baldwin
of
Flanders.

Conquest
of
England
by Duke
William
II. of
Nor-
mandy.

During Philip's minority Duke William II. of Normandy invaded and conquered England. Before starting on his expedition William visited his youthful suzerain at St. Germain-en-Laye, and solicited his aid; but the young king's counselors induced their sovereign to decline the Norman duke's request, because they feared that if William succeeded he would become too powerful a neighbor, while in case of failure France would expose herself to the just enmity of England. Duke William II. was not dispirited by his youthful king's refusal, and prosecuted his project to a crowning success. After conquering England he was crowned king of that country at Westminster Abbey on Christmas day, A. D. 1066.

The acquisition of the English crown by the Norman duke made that great vassal of the French monarch a more powerful sovereign than his royal suzerain himself, thus arousing Philip's jealousy. In 1075 the king took the field against William in support of Alan, Count of Brittany, who had rebelled against his Norman liege-lord. Philip I. united his forces with those of Alan, and compelled the Duke of Normandy to raise the siege of Dol and retire with considerable loss. Some time afterward Philip I. encouraged Robert Courthouse, Duke William's eldest son, to rebel against his father. For several years that prince maintained a desultory warfare in Normandy without accomplishing any decisive result.

Wars of Philip I. with Duke William II. of Normandy.

Revolt against William.

For a long time the Duke of Normandy bore King Philip's aggressions with remarkable patience, but he finally resolved to put a stop to them. He demanded that Philip should restore the Vexin district, which the French crown had unlawfully recovered during William's minority. The king replied to this demand by an insulting refusal, whereupon the Norman duke marched into the disputed district, frightfully ravaged it, and took and burned the town of Mantes. William was thrown from his horse amid the ruins of the town and severely injured. He was removed by his attendants to Rouen, and afterward to the monastery of St. Gervais, near that city, where he died six weeks later, September 10, 1087.

William's Revengeful Invasion and Death.

King Philip's habitual immorality now involved him in a contest with the Church. As his private revenues were inadequate to defray the expenses of his infamous pleasures, he endeavored to increase them by selling bishoprics and other ecclesiastical dignities to the highest bidder. Pope Gregory VII. (Hildebrand) was aroused to intense indignation by this wholesale simony, and he threatened to excommunicate and depose the French king if the practice was not discontinued. Afraid to face the stern Pope, King Philip I. submitted and for a while obeyed the papal mandate; but when the Pope was in the midst of his famous struggle with King Henry IV. of Germany in the War of Investitures, the King of France relapsed into his old ways, and the Pope considered it best not to proceed to extremities against Philip.

King Philip's Quarrel with Pope Gregory VII., Hildebrand.

In A. D. 1092 King Philip I. imprisoned his good wife Bertha in the castle of Montreuil, simply because he became tired of her after she had borne him several children. In the same year he seduced and carried off Bertrade de Montfort, the wife of the Count of Anjou, the most beautiful woman in the French kingdom. The countess exacted a promise from the king that he should marry her, and Philip I. readily found two bishops who pronounced the blessing of the Church upon the infamous union. The Count of Anjou, the lawful husband of Bertrade, and the Count of Flanders, the step-father of King Philip's

Philip's Imprisonment of His Wife Bertha.

His Unlawful Marriage with Bertrade de Montfort.

Their Excommunication by Pope Urban II. lawful wife Bertha, took up arms against the king. Pope Urban II. excommunicated the guilty couple in 1094, and forbade Philip I. to use any of the ensigns of royalty until he should abandon Bertrade and perform penance for his sin. The king really cared very little for the papal anathema, but desired to save his crown, and thus made an outward submission to the Pope, who paid no further attention to his acts.

Philip I. and Bertrade. Philip I. continued to live with Bertrade, and caused her to be crowned as his queen at Troyes. She bore him four children, but their legitimacy was never admitted. In the meantime his first and lawful wife Bertha died of a broken heart in her prison at Montreuil. The excitement which led to the First Crusade now drew attention from the king's private life; and Pope Urban II., occupied with his zeal for the recovery of Jerusalem, permitted Philip I. and Bertrade to live together as husband and wife without any further molestation for the rest of their lives.

Louis VI., the Fat, A.D. 1108-1137. King Philip I. died in A. D. 1108, after a reign of more than forty-seven years—one of the longest reigns in French history. He was succeeded on the French throne by his son Louis VI., surnamed *le Gros*, "the Fat," because of his corpulence. Louis VI. was one of the best of French sovereigns. When he ascended the throne the immediate dominions of the King of France embraced only the five cities of Paris, Melun, Etampes, Orleans and Sens, with the territory surrounding each. These towns were separated from each other by the strong fortresses of nobles, who interrupted the communication between them and engaged in a regular system of brigandage, pillaging travelers and seizing and imprisoning them in their castles, from which the captives were only enabled to escape by the payment of a large ransom. These robber nobles trampled on all public law, and there was no order or security in any part of the French kingdom.

Suger, Abbot of St. Denis. King Louis VI. devoted himself first to restore law and order in his kingdom, and he effected this result by encouraging the people to unite and resist the rapacious and lawless barons. Suger, Abbot of St. Denis, who was made the king's confidential friend and prime minister, induced the Church to give the king and the people a hearty and effective support in their struggle with the lawless nobles. This contest continued eight years, and resulted in what is called the *Enfranchisement of the Communes*. Encouraged by King Louis VI., the various communes combined for mutual defense against the lawlessness of their feudal lords, compelling them to grant security of personal freedom and those great privileges of internal organization and self-government which made the commons, or *tiers état*, "third estate," one of the great constituent orders of France and a check upon the power of the great feudal nobility.

Enfranchisement of the Communes.

Third Estate

Although King Louis VI. contributed so much to this movement, he does not deserve credit for originating it, as the communes were organized by the citizens themselves, and not by any sovereign, being the result of a simultaneous popular rising throughout France for defense against oppression, for the maintenance of the rights of property, and for the protection and development of commerce. King Louis VI. aided in making the movement successful by becoming the champion of public order, by devoting himself to redress wrongs and reform abuses, and by asserting the supremacy of the French crown over all its vassals, most of whom had renounced all thought of subordination.

Origin of
the Com-
munes.

Restora-
tion of
Order.

The forms of municipal government were not the same in the North and in the South of France. The cities of the South had always retained the municipal privileges which the ancient Romans had conferred upon them. They now merely asserted them by choosing their own local magistrates and by arming for the common defense. The liberties of the towns of the North were usually wrung from their feudal lords. A third class of French towns consisted of those which were voluntarily enfranchised by their feudal lords and granted personal freedom, security of property and certain commercial privileges, but which were without the right of choosing their own magistrates or conducting their own governments.

Liberties
of the
French
Towns.

The increase of the royal power was another result of the organization of communes. The king was often invoked to mediate between the nobles and the people; and, as both sides considered his decision final, he came to be recognized as the supreme power in the kingdom. Most of the boroughs were required to contribute annually to the royal treasury and to furnish a specified force of militia upon the king's requisition. With the supplies which they thus obtained, the Kings of France were enabled to extend the royal domains and to force their rebellious vassals to respect their authority. Aided by the wise counsels of the Abbé Suger, Louis VI. governed his kingdom with such firmness and intelligence that he restored the royal power in France, revived the national prosperity, and enlarged his dominions to something like their ancient and natural dimensions. His merits as a sovereign are abundantly attested by the affection which his subjects bore him.

Increase
of the
Royal
Power.

The reign of Louis VI. was marked by several wars. Duke Robert II. of Normandy, while returning from the Holy Land, was captured by his brother, King Henry I. of England, and spent the remainder of his life in captivity in Cardiff castle, in Wales. His son, William Cliton, escaped from Henry's pursuit, and appealed to the King of France to place him in possession of his father's duchy of Normandy. Louis VI. responded to the young Norman prince's appeal, and engaged in a war of several years with Henry I. of England. Henry had lately

War of
Louis VI.
with
Henry I.
of
England.

Battle of
Brenne-
ville.

erected the strong castle of Gisors on the frontier of Normandy. The English defeated the French in the battle of Brenneville, the first conflict between the two nations (A. D. 1124). William Cliton was slain in 1128, thus removing the main cause of the war between France and England.

War of
Louis VI.
with
Henry V.
of
Germany.

Henry I. of England was a shrewder politician than Louis VI., and he contrived to involve his rival in a war with Henry V. of Germany. Pope Calixtus V. had been driven out of Italy by the German king and compelled to seek refuge in France. The Pope convened a Council at Rheims and thundered an excommunication against the German Emperor, who resolved to destroy the town where so gross an insult was offered to him.

The Ori-
flamme
Unfurled.

Thereupon the King of France unfurled the *Oriflamme*. The vassals of the crown flocked to the sacred standard, and Louis VI. soon had two hundred thousand men to oppose the German Emperor, who hastily retreated across the Rhine into his own dominions.

Account
of the
Ori-
flamme.

The *Oriflamme*, or sacred banner of France, was said by the monks to have been placed in the monastery of St. Denis, the patron saint of France, by an angel from heaven in the times of Clovis or Charlemagne. The staff was of gold, and the flag was of red silk covered with golden flames, whence its name. It was not the standard of the king, but of the kingdom, and it was only brought forward on the most important occasions. The unfurling of the *Oriflamme* was the signal for all the vassals of France to assemble around their king and to follow him to war. When displayed in battle it was a signal that no quarter would be given. Many fabled virtues were attributed to this banner, and it was believed that its presence would insure victory; but the falsehood of this was proved in the great defeat of the French by the English at Crécy in 1346. The *Oriflamme* entirely disappeared in the reign of Louis XI., near the close of the Middle Ages. The respect in which the *Oriflamme* was held is shown by the oath administered to its bearer:

Oath of
the Ori-
flamme's
Bearer.

"You swear and promise, on the precious body of Jesus Christ, here present, and on the bodies of Monseigneur St. Denis and his companions, here also, that you will loyally, in your own person, guard and govern the *Oriflamme* of our lord the king, also present, to the honor and profit of himself and his kingdom, and that you will not abandon it for the fear of death or any other cause, but that you will in all things do your duty, as becomes a good and loyal knight, towards your sovereign and liege-lord."

Princess
Matilda's
Marriage
with
Geoffrey
Plan-
tagenet.

For the purpose of strengthening himself in France, King Henry I. of England procured the marriage of his only daughter, Matilda, the widow of the German Emperor Henry V., to Geoffrey Plantagenet, the eldest son of Foulques V., the reigning Count of Anjou. This

was a shrewd proceedings; as Count Foulques V. resigned his county of Anjou in favor of his son Geoffrey in 1129, and started for the Holy Land, thus bringing one of the most important parts of France under the influence of the English crown.

On the death of King Henry I. of England, in 1135, his nephew, Count Stephen of Blois, usurped the crown of England, which rightfully belonged to Matilda, and also claimed the duchy of Normandy, which was contested by Geoffrey Plantagenet in right of his wife, thus giving rise to a bloody war for the possession of the duchy. Geoffrey Plantagenet was vanquished, and Stephen's son won Normandy with the aid of the French king.

Geoffrey Plantagenet's War with King Stephen of England.

Louis VI. made another gain at this time. William X., Duke of Aquitaine, for the purpose of atoning for his crimes, went on a pilgrimage to the shrine of St. James of Compostella, in Spain, where he died in April, A. D. 1137. Before starting on his pilgrimage, Duke William X. made his only daughter Eleanor the sole heiress of his dominions, and placed her under the guardianship of King Louis VI. on condition that she should be married to the king's son Louis le Jeune, the heir to the French crown. Louis VI. gladly accepted this offer, as it brought to his son and heir almost all of France south of the Loire; and the marriage was solemnized in the cathedral of Bordeaux, in August, A. D. 1137.

Marriage of Prince Louis with Eleanor of Aquitaine.

King Louis VI. himself died on the day before his son's marriage, and his son Louis VII. became King of France (A. D. 1137). The French kingdom now extended from the river Somme and the frontiers of Flanders to the Adour and the Pyrenees. On his death-bed Louis VI. addressed his son Louis thus: "Remember, my son, that a kingdom is a public trust, for the exercise of which you must render a strict account after your death."

Louis VII., A. D. 1137-1180.
His Father's Dying Advice.

The reign of Louis VI. was a period of great intellectual activity in France, and was made illustrious by a number of great lights, such as Roscelin, St. Anselm, Pierre Abelard, St. Bernard and William de Champeaux. Abelard, the renowned French philosopher, the restorer of philosophy in the Middle Ages, was born A. D. 1079, and taught with extraordinary success in Paris. He simplified and explained everything, presenting philosophy in a familiar form and impressing it on men's minds. In the height of his popularity he became violently enamored of his pupil Heloise, and forgot his duty to himself and mankind. After his cruel punishment he renounced the world and became a monk, but he found no peace, as he was charged with heresy and condemned by the Church, through the instrumentality of St. Bernard. He sought and found a refuge in the famous monastery of Clugny, in Burgundy, where he died two years later, A. D. 1142.

Abelard, the French Philosopher.

St.
Bernard,
Abbot of
Clair-
vaux.

St. Bernard, Abbot of Clairvaux, in Burgundy, was born of a noble Burgundian family. He was carefully trained by pious parents, and sent to study at the University of Paris. At the age of twenty-three he entered the monastery of Cîteaux, in Burgundy, just then founded, accompanied by his brothers and more than twenty of his companions. He observed the strictest rules of the order, and so distinguished himself by his ability and acquirements that he was selected to lead the monkish colony to Clairvaux, and was made abbot of the new monastery, an office which he held for the rest of his life. His fame attracted many monks, a number of whom attained distinction, among them Pope Eugenius III., six cardinals and many bishops. In 1128 St. Bernard prepared the statutes for the order of Knights Templars. Popes and princes desired his support, and readily referred their disputes to his decision.

St.
Bernard
and the
Second
Crusade.

St. Bernard was the principal promoter of the Second Crusade. At the Council of Vezelai, in 1146, he spoke as by inspiration before the French king and nobles, and gave them their crosses with his own hand. He then preached the Crusade in Germany, where he persuaded King Conrad III. to join in the great expedition, but refused the command which was offered to him. His prediction of success was not verified, as the Crusade was without results.

St.
Bernard's
Writings
and
Sermons.

St. Bernard was the violent foe of Arnold of Brescia and of Abelard. He steadily refused the offers of several archbishoprics and other ecclesiastical dignities, preferring to remain a mere abbot. His character and his writings have secured for him the title of "the Last of the Fathers." The power, tenderness and simplicity characterizing his sermons and other works have secured for him the admiration of both Catholics and Protestants. Dante introduces him in the last cantos of the *Paradise*, with profound reverence, admiration and love. Luther studied his writings with similar feelings.

Quarrel
of Louis
VII. with
Pope
Victor III.

Louis VII. did not inherit his father's talents or good sense. In 1141, four years after his accession, he quarreled with Pope Victor III. about the right to appoint an Archbishop of Bourges. The Pope was sustained by the Count of Champagne, and the next year war broke out between the king and this powerful vassal. Louis VII. was obliged by his superstitious fears to yield two years afterward, thus giving the Holy See another triumph.

Louis
VII.,
Stephen
of Blois
and
Geoffrey
Plan-
tagenet.

Louis VII. participated in the struggle between the Counts of Blois and Anjou for the possession of Normandy, by espousing the cause of Geoffrey Plantagenet, and secured him in the possession of that great duchy. Finally a compromise was effected, by which Count Stephen of Blois retained the throne of England during his life, while Geoffrey Plantagenet's eldest son Henry was named as Stephen's heir.

Count Thibault of Champagne had rebelled against the king, but had been reduced to submission and pardoned. But Thibault took up arms a second time; and Louis VII., exasperated at his conduct, attacked his castle of Vitry, and set it on fire, but the flames spread to a village close by and destroyed a church and many of its inmates. Shocked at this accident, the king made peace with Count Thibault; and, as an atonement for the dreadful accident, Louis VII., in connection with Conrad III., King of Germany, engaged in the Second Crusade, A. D. 1147; but both monarchs were unfortunate in that undertaking, and after losing all but a few of their followers they returned to Europe.

Revolts of
Count
Thibault
of Cham-
pagne.

The government of the French kingdom was well administered by the Abbé Suger during the king's absence in the Holy Land. The Abbé Suger was one of the wisest statesmen that France ever produced, and vainly sought to prevent the king from engaging in the Crusade. Under the beneficent administration of this able statesman, Louis VII. found his kingdom in excellent condition upon his return home. By the death of the Abbé Suger, in January, 1152, Louis VII. lost his ablest counselor. The death of this great statesman was followed by the greatest political blunder of Louis VII.

Beneficent
Admini-
stration of
the Abbe
Suger.

The king had reason to suspect the fidelity of his wife, Queen Eleanora, during his absence in Palestine; and when he returned to France he confided his trouble to the Abbé Suger, who implored him to conceal and overlook his queen's conduct, if possible, for the good of France. The high-spirited Eleanora regarded her weak husband with contempt, and the breach between them daily widened. Both demanded a divorce; and in March, 1152, the Council of Beaugency declared the marriage null and void.

Divorce of
Louis VII.
and
Queen
Eleanora.

Eleanora then resumed her rank as Duchess of Aquitaine, and assumed the government of her hereditary dominions, thus depriving the French crown of more than half of its possessions. Six weeks afterward she married Henry Plantagenet, Duke of Normandy and Brittany, and Count of Anjou, Poitou, Touraine and Maine. On the death of King Stephen of England, in October, 1154, Henry Plantagenet ascended the English throne as Henry II., thus becoming the most powerful sovereign in Europe. Thus was laid the foundation of the lifelong enmity between King Louis VII. of France and King Henry II. of England.

Elea-
nora's
Marriage
with
Henry
Plan-
tagenet,
after-
wards
Henry II.
of
England.

For twenty years Louis and Henry were engaged in almost continual war, as the French king claimed the right of feudal superiority over the English monarch. During his war with the Duke of Normandy, Louis besieged Rouen; and, after granting the citizens of the beleaguered town a truce, he perfidiously assaulted the city, but was justly punished by a vigorous repulse.

War of
Louis
VII. with
Henry II.
of
England

Louis
VII. and
Henry's
Other
Enemies.

Louis VII. was no match for Henry Plantagenet, who contrived to obtain the advantage over his rival on every occasion, but Louis gave Henry considerable trouble during his reign. He sheltered and protected the exiled Primate of England, Thomas à Becket, and aided and encouraged the rebellion of Henry's wife, Queen Eleanor, and her sons Henry, Geoffrey and Richard, against their father; but when Henry had crushed the rebellion of his wife and sons the French monarch was glad to make peace with the King of England.

Philip
Augustus,
A.D.
1180-
1223.

Louis VII. died September 18, A. D. 1180, and was succeeded as King of France by PHILIP AUGUSTUS, his son by a third marriage with Alice, the sister of Count Thibault of Champagne. Philip Augustus was fifteen years old at his accession. His surname, according to some writers, was given him because he was born in August. Other writers consider his surname as synonymous with the word *Great*. Soon after his accession he married Isabella, daughter of Count Baldwin of Hainault and niece of Count Philip of Flanders, who received as her dowry the town of Amiens and the promise of a part of Flanders at her uncle's death.

His
Marriage
with
Isabella
of
Hainault.

The Duke
of
Burgundy
Humbled
by Philip
Augustus.

The first act of Philip Augustus indicated his future policy to increase the royal power at the expense of the great feudatories of France. He forced the powerful Duke of Burgundy, who had robbed the Church and had refused to make restitution, to make adequate reparation for the injuries which he had inflicted, and to submit himself to his sovereign's clemency. When the Burgundian duke submitted, the king treated him with wise generosity.

Jews
Banished
by Philip
Augustus.

In 1182 Philip Augustus gave another example of the decisive energy of his character by banishing the Jews from the French kingdom and confiscating their synagogues to the Church, and by imposing heavy penalties upon profane swearers, blasphemers, gamblers, and the heretical sect of the Paterini, many of the last suffering death in the most cruel manner.

Philip
Augustus
and Henry
II. of
England.

War between France and England was renewed in A. D. 1187, and a large portion of the English king's possessions in the duchy of Berri was overrun by the French monarch before King Henry II. of England could arrive. A truce was concluded before a battle was fought, and Philip Augustus and Henry II. met near Gisors in 1188 to conclude a definite peace. At this meeting intelligence was received of the capture of Jerusalem by the valiant Sultan Saladin of Egypt, and the aged Archbishop of Tyre powerfully appealed for assistance against the Moslems. Losing sight of their own interests, the French and English kings concluded a treaty of peace with each other, and solemnly pledged themselves to assume the cross and rescue the Holy Land from the Mohammedans. The example of the two kings was followed by the

Truce
and
Peace.

chivalry of France, Normandy and England, and two years were devoted to preparing for the Third Crusade.

In spite of their treaty, the war between the Kings of France and England was renewed the next summer (A. D. 1189). Philip Augustus found an efficient ally in Richard the Lion-hearted, the son of King Henry II. of England, who openly rebelled against his father and did homage to the French king for his possessions in France. The English monarch was obliged to sue for peace and to sign a humiliating treaty, thus making an unqualified submission to his powerful rival, renouncing all pretension to the sovereignty of Berri, purchasing by a heavy ransom the restitution of the towns taken by the French, and consenting that all the barons who had taken up arms in behalf of his son Richard the Lion-hearted should remain vassals of that valiant prince. Henry II. of England died in 1189, from grief and mortification, and was succeeded in his dominions by his renowned and valiant son Richard the Lion-hearted.

**Triumph
of Philip
Augustus
over
Henry II.
of
England.**

Kings Philip Augustus and Richard the Lion-hearted united with the German Emperor Frederick Barbarossa in the Third Crusade. The French and English monarchs led a joint expedition in 1190, reaching Palestine in the spring of 1191. Their first operation in the Holy Land was the siege of Acre, of which Richard the Lion-hearted was the hero, as he was of the entire Third Crusade. Philip Augustus was more of a statesman than a warrior, and was very jealous of his ally's glory. The two kings quarreled, and Philip Augustus returned to France after the capture of Acre, after first solemnly swearing to respect Richard's rights and territories.

**Third
Crusade.**

**Quarrel
of Philip
Augustus
with
Richard
the Lion-
hearted.**

The French monarch at once proceeded to Rome, where he sought to persuade Pope Celestine III. to absolve him from his oath to the King of England; but the Pope, to his great credit, refused to grant Philip's request. Philip Augustus then returned to France, fully determined to strike a decisive blow at Richard the Lion-hearted at the first opportunity. The occasion soon presented itself. Richard's brother John was busily conspiring to deprive his brother of the crown of England and of the duchy of Normandy, and the French monarch at once aided the young prince in the plot. John did homage to the King of France for both Normandy and England, and Philip Augustus proceeded to overrun Richard's dominions in France. The valiant King of England, while returning from the Holy Land in 1192, had been made a captive by the Duke of Austria, in revenge for an insult to the German banner after the capture of Acre, and only obtained his release after a year's captivity by the payment of a heavy ransom by the English people, just as his brother John and the French king believed that their projects were about to be crowned with complete success.

**Plot of
Philip
Augustus
with
Richard's
Brother
John**

**Richard's
Captivity
in
Germany
and
Release.**

Peace
between
Philip
Augustus
and
Richard
the Lion-
hearted.

Soon after his release Richard the Lion-hearted made his appearance in Normandy at the head of his barons, recovered the territory which Philip Augustus had wrested from him, and severely defeated the French king at Fretteval, near Vendome, July 15, A. D. 1194. Hostilities proceeded without any decisive result until January, A. D. 1199, when Pope Innocent III. compelled both parties to make peace, and a treaty was concluded by which each king retained his actual possessions. In April of the same year Richard the Lion-hearted was killed while besieging one of his vassals at Chalus, in Normandy, thus relieving Philip Augustus of his ablest adversary. Richard's brother John then became his successor as King of England, Duke of Normandy and lord of all the other vast possessions of the English crown in France.

Richard's
Death.

Philip
Augustus
and Duke
Arthur of
Brittany.

Philip Augustus then espoused the cause of Prince Arthur of Brittany, King John's nephew, who disputed with his uncle the crown of England and the sovereignty of Normandy; but the French king did not proceed to an open rupture with John, as he was too deeply involved in a quarrel with the Church to hazard a foreign war.

Second
Marriage
and
Divorce of
Philip
Augustus.

After the death of his first wife, Isabella of Hainault, Philip Augustus married Ingelberga, daughter of the King of Denmark, a princess described as beautiful, amiable and virtuous; but when he first met her he conceived such an aversion to her that he compelled the French bishops to grant him a divorce. Ingelberga then appealed to Pope Celestine III., who refused to sanction the action of the French bishops in granting the divorce. In spite of the Pope's refusal, the French king married the beautiful Agnes de Méran, daughter of the Marquis of Istria. Pope Celestine III. vainly sought to turn Philip Augustus from his purpose.

His
Third
Marriage.

His
Quarrel
with Pope
Innocent
III.

The next Pope, Innocent III., who was a pontiff after the style of Hildebrand, commanded the disobedient King of France to put away Agnes and to live with his lawful wife. When the king refused to do so, Pope Innocent III. laid France under an interdict, and the French churches were closed for eight months, during which the people of France were deprived of all their religious rites, except the baptism of infants and the extreme unction for the dying. The growing discontent of the French people obliged their sovereign to yield to the Pope, and he accordingly put away Agnes, who died several months afterward. Philip Augustus reinstated Ingelberga in her outward position, but treated her with the most brutal severity in private. Upon the king's submission, the Pope released France from the interdict.

His
Submis-
sion to
the Pope.

Prince
Arthur of
Brittany.

Philip Augustus was prevented by his quarrel with the Pope from taking active measures against King John of England in support of the claims of Prince Arthur of Brittany to the crown of England and the duchy of Normandy. A compromise was therefore agreed upon, by

which the Infanta Blanche of Castile, the niece of King John of England, was married to Prince Louis, the eldest son of King Philip Augustus. John bestowed on his niece as a dowry the sum of thirty thousand marks of silver and the city and county of Evreux, and appointed her the sole heiress of his dominions in France in case he died without direct heirs. Philip Augustus induced Prince Arthur of Brittany to renounce all pretensions to John's dominions and to do homage to John for his duchy of Brittany. After these matters had all been arranged, Prince Louis of France and Blanche of Castile were married, May 23, A. D. 1200.

Marriage
of Prince
Louis
with
Blanche
of Castile.

But peace was not yet restored. King John of England became violently enamored of the beautiful Isabella of Angoulême, the affianced bride of Hugh de Lusignan, Count de la Marche, and thereupon repudiated his own wife, Hawise of Gloucester, and carried off Isabella and married her. The Count de la Marche demanded justice; and, as this demand was sustained by the nobles of Poitou and Limousin, King Philip Augustus, as the feudal lord of King John and all these nobles, summoned John to appear at his court in Paris, in May, 1202, to answer the charges brought against him. The King of England disregarded the French king's summons, whereupon war ensued between the two kings.

Marriage
of King
John of
England
with
Isabella
of Angou-
leme.

Philip Augustus instantly invaded Normandy and reduced several important towns. John made an effort to defend his French territories and captured the Count de la Marche and Prince Arthur of Brittany, who had been selected by the French monarch to lead the revolt in Poitou against the King of England.

War of
Philip
Augustus
with
John of
England.

Arthur's fate is shrouded in mystery, but it was generally believed at that time that King John himself murdered his nephew in the castle of Rouen and cast his body into the Seine, April 3, 1203. This atrocious crime caused John to be bitterly hated by his subjects. Poitou rose in rebellion against him and supported the French monarch. Philip Augustus next invaded Normandy, and by the spring of 1204 he overran the entire duchy and annexed it to the French crown. In 1205 the French king conquered and annexed the counties of Saintonge and Angoulême.

Prince
Arthur's
Fate.
Conquest
of Nor-
mandy,
Sain-
tonge and
Angou-
leme by
Philip
Augus-
tus.

In 1206 King John crossed the Channel from England and feebly attempted to recover his lost possessions; but after some insignificant successes he was obliged to make peace, renouncing all claim to the sovereignty of the duchies of Normandy and Brittany and the counties of Anjou, Poitou, Maine and Touraine. Thus only the duchy of Aquitaine and the Channel Islands remained as the sole possessions of the King of England in France. Philip Augustus also acquired the counties of Artois and Vermandois and the duchy of Auvergne, and thus in

Vast Ter-
ritorial
Acquisi-
tions by
Philip Au-
gustus.

Greatness of France. the course of three years he had almost doubled the size of the French kingdom. These acquisitions of territory made France second among the states of Europe in power and population, the Germano-Roman Empire being first.

Great Power of the King of France. The King of France was now a powerful territorial sovereign, and had steadily pushed the policy upon which he had conducted his reign—the increase of the royal power at the expense of the power of the French nobles. In the South of France the king's authority and possessions were very much augmented by the Crusade against the Albigenses. As the people of Southern France were an enlightened community in which the arts and sciences were liberally cultivated and a spirit of free inquiry encouraged, they had never rendered the same blind and unquestioned obedience to the Pope which had characterized their countrymen in the Northern provinces.

The South of France. The sect of Albigenses, which had arisen in the course of time in Languedoc, denounced the ambition and corruption of the court of Rome, and denied the Pope's supremacy and the doctrines of the sacrifice of the mass, purgatory and image worship. Pope Innocent III. determined to crush the bold heretics, and turned them over to the Inquisition, giving that horrible tribunal full power to search out and punish their heresy. The Pope's messengers sought to induce Count Raymond VI. of Toulouse, the protector of the Albigenses, to surrender his subjects to the terrible tortures of the Inquisition; and when he refused they threatened him with the Pope's vengeance. Indignant at this insult, one of the count's attendants killed one of the Pope's envoys, January, A. D. 1208. Pope Innocent III. thereupon excommunicated Count Raymond VI. and proclaimed a Crusade against him. In 1209 bands of fanatical warriors under Simon de Montfort overran the fertile district of Languedoc and spread death and desolation wherever they appeared, destroying cities, towns and villages, massacring the inhabitants and converting that beautiful region into a vast wilderness. After a war of six years the Crusaders conquered Languedoc, and Count Raymond VI. of Toulouse was deprived of his territories, which were bestowed upon Simon de Montfort, the leader of the Crusaders.

Crusade against the Albigenses. In 1213 Pope Innocent III., having laid England under an interdict, invited the French king to undertake the conquest of that country. Philip Augustus accordingly collected a large army at a heavy expense; but as he was about to set out on his expedition he was forbidden by the papal legate to invade England, as King John had in the meantime submitted to the Pope, who thereupon allowed John to rule as his vassal, making England a papal fief. The French king obeyed the Pope's mandate, although he was highly incensed at the Pope's treatment of him.

Pope Innocent III., Philip Augustus and John of England.

Philip Augustus then marched northward against the Count of Flanders, who had renounced his allegiance to the King of France and formed an alliance with King Otho IV. of Germany, the nephew of King John of England. This action of the Count of Flanders caused Philip Augustus to side with Frederick of Hohenstaufen, afterwards the Emperor Frederick II., which was a great gain for the young German prince.

Philip
Augustus
and the
Count of
Flanders.

Philip Augustus gained important advantages over the Count of Flanders, who endeavored to check him by allying himself with King Otho IV. of Germany, King John of England, and all the great nobles of the Netherlands. With an inferior force Philip Augustus won a great and decisive victory over the allied German, English and Flemish troops, one hundred and fifty thousand strong, under King Otho IV. and the Earl of Salisbury, King John's illegitimate brother, at Bouvines, between Lille and Tournay, August 27, A. D. 1214. This was one of the hardest fought battles of history, and the King of France, who made the attack, routed his foes with great loss, taking many of their leaders prisoners, among whom were the Count of Flanders and the Earl of Salisbury. The French king's victory put an end to the power of Otho IV. of Germany, and established his rival, Frederick II., on the German throne.

Battle of
Bouvines.

Philip
Augustus's
Victory.

King John of England, who had completely failed to effect anything, and had retreated within the farthest limits of Poitou, was granted a truce for five years on payment of sixty thousand marks. The Counts of Flanders and Boulogne forfeited their fiefs to the French crown, and the Count of Flanders passed the remainder of his life in captivity. The chief result of the war was the moral prestige acquired by the French crown and kingdom, which thereafter ranked next to the great Germano-Roman Empire.

Losses of
His Foes.

After King John had returned to England the barons of that kingdom forced him to grant Magna Charta, the foundation and bulwark of English constitutional liberty. Pope Innocent III. bitterly denounced the Great Charter and forbade the English king and his barons to observe it, on penalty of excommunication. The English barons defied and disobeyed the Pope, and the civil war between them and their king was renewed. Driven to despair by their unscrupulous sovereign, the barons invited Prince Louis, son of the King of France, to come to England and assume the crown of that kingdom. Philip Augustus consented very reluctantly to allow his son to assume the English crown, and Louis embarked at Calais for England in May, 1216. He landed at Sandwich, where he was welcomed with joy, and was conducted to London and proclaimed King of England in right of his wife, Blanche of Castile, granddaughter of Henry Plantagenet. John retreated to

John of
England
and His
Barons,
and Pope
Innocent
III.

Prince
Louis of
France
and John
of
England.

the North of England, and his cause grew so weak that Louis seemed on a fair way to be successful.

Prince
Louis
Deserted
by the
English
Barons.

John's sudden death, October 19, 1216, instantly changed the entire situation, as England was freed from her tyrant, and his son, the legitimate heir to the English crown, was an innocent child. The English barons quickly deserted the French prince whom they had invited to become their sovereign, and espoused the cause of the young King Henry III. Thus abandoned by his partisans, the situation of Prince Louis became very critical. The Pope excommunicated him and his adherents, and his father refused to come to his aid. He was defeated in several battles on land and sea, and was shut up in London, where he was forced to capitulate and to renounce all claim to the crown of England, when he was allowed to return to France.

Recon-
quest of
Languedoc
by
Count
Raymond
VI., of
Toulouse.

In 1216 Count Raymond VI. of Toulouse and his chivalric son Raymond seized the sword to recover their lost inheritance. They were joyfully received by their people, and in the fall of 1217 they triumphantly entered Toulouse, their capital. Simon de Montfort at once laid siege to Toulouse, but was slain in June, 1218. All Languedoc at once acknowledged the Count of Toulouse as its ruler and expelled the son and heir of Simon de Montfort. Pope Honorius III. proclaimed another Crusade, and invited the King of France to seize the dominions of Count Raymond VI. Philip Augustus sent an army under his son Louis into Languedoc, but after an inglorious failure the prince abandoned the Crusade. Count Raymond VI. died in 1222, and was succeeded in his estates by his son, Count Raymond VII.

Another
Crusade
against
the Albi-
genses.

France's
Unifica-
tion under
Philip
Augustus.

Under Philip Augustus the political condition of France underwent an entire change. Before his reign the King of France had been merely the feudal chief of a confederacy of princes, but now he became an absolute monarch. Thus Philip Augustus was the first king of the national monarchy of France, because under him France first assumed the character of a united nation.

Good
Character
and
Ability of
Philip
Augustus.

Philip Augustus was one of the ablest and best sovereigns that ever reigned over France. He was prudent, energetic, firm and persevering. He governed his subjects with wisdom and justice, however selfish his policy may have been toward others. He was surpassed in these qualities by few, if any, of his successors. He was a generous friend to the city of Paris, which he enlarged and refortified, and adorned with noble edifices. He liberally encouraged the rising schools of Paris, and endeavored to make that city the intellectual center of Europe. He did much to establish a regular administration of justice throughout France, and to introduce a proper fiscal system.

Louis
VIII.,
A. D.
1223-
1226.

Upon the death of Philip Augustus, in 1223, his son Louis VIII. became King of France. The new reign began with a war with King

Henry III. of England. After two campaigns a truce of five years was concluded, and Louis VIII. devoted his attention to the more important struggle with the Albigenses in Languedoc. The Council of Bourges, in 1225, had excommunicated Count Raymond VII. of Toulouse, and had transferred his territories to King Louis VIII. In the summer of 1226 Louis VIII. led a large army into Languedoc, and by the middle of autumn he was in possession of all the important towns except Toulouse, which was still held by Count Raymond VII. At the end of the campaign Louis VIII. died at Montpensier, in Auvergne, November 8, A. D. 1226; leaving the French crown to his young son Louis IX., generally known as St. Louis.

War with
the Albi-
genses.

Louis IX.,
or
St. Louis,
A. D.
1226-
1270.

During the minority of St. Louis the French kingdom was ruled by his mother, Blanche of Castile, as regent. Blanche was a woman of strong good sense and firmness, and governed wisely and well. Just after the death of her husband some of the leading nobles of France formed a coalition for her overthrow, but she succeeded in maintaining her authority, and after a contest of five years reduced the rebellious barons to submission, A. D. 1231.

Regency
of Blanche
of Castile.

The following anecdote fully illustrates the good character of Queen Blanche: Some villagers, who were serfs of the priests of Notre Dame, were unable to pay certain contributions which their lords had demanded of them. The angry priests thrust the poor serfs into prison. The prison was so small that the inmates were scarcely able to move, and were almost suffocated for want of air.

Imprison-
ment
of Poor
Villagers.

When Blanche heard of this she was very much shocked and sent to the priests, requesting them to release the imprisoned serfs, and offering to be security for the money demanded of the poor men. The priests were highly indignant, declaring that the queen-mother had no right to interfere between them and their serfs. The priests then seized the wives and children of the poor men, and crowded them into the same place, where many were suffocated to death. Thereupon Blanche repaired to the prison with her attendants and ordered them to force open the doors. Her attendants were so fearful of offending the churchmen that no one obeyed her. The queen-mother herself then took the ax and commenced breaking open the door. Her boldness so encouraged her attendants that they came to her aid, and the doors were soon forced open. The poor prisoners were brought out, and many of them fainted when they felt the fresh air. Those who were able to speak showered their blessings upon her. Blanche's kindness did not end here, as she made the released serfs forever free.

Queen
Blanche's
Inter-
ference.

Release
of the
Villagers.

End of the
Albigensian War
and An-
nexation
of Lan-
guedoc to
the French
Crown.

During the regency of Queen Blanche the war with the Albigenses was ended, to the advantage of the French crown. A treaty was signed at Paris in 1229 by young King St. Louis, who had been crowned in

the meantime, and by the papal legate and Count Raymond VII. of Toulouse. The Count of Toulouse was granted a small part of his former possessions in fief during the remainder of his life. At his death this territory was to be conferred on Alfonso, Count of Poitiers, brother of King St. Louis, who was to marry Jeanne, the only daughter of Count Raymond VII. The rest of Languedoc was definitely annexed to the French crown. The marriage between Alfonso and Jeanne occurred in 1241. For the purpose of consolidating the conquered land, the Inquisition was established at Toulouse in 1229, and for a long period the people of Southern France were at the mercy of this horrible tribunal and groaned under its tortures.

Inquisition at Toulouse.

Marriage of St. Louis with Marguerite of Provence.

In 1234, when St. Louis was nineteen years of age, he married Marguerite, daughter of Raymond Beranger IV., Count of Provence, a bride of thirteen years, selected for him by his mother. Queen Blanche had carefully educated her son; and, though she had too much inclined him toward superstition, she had succeeded in laying the foundation of the noble character which was in the future to render this good sovereign deservedly renowned.

Poitou and Auvergne Assigned to Prince Alfonso.

In 1241, when his brother Alfonso had married Jeanne of Toulouse, St. Louis assigned this prince the county of Poitou and the duchy of Auvergne, in accordance with the provisions of their father's will. This action of the young king brought to a crisis a formidable conspiracy among the barons of Poitou against the sovereign claims of St. Louis and his family, based on the former connection of Poitou with the royal race of Plantagenet, which occupied the throne of England. The conspiracy was headed by the Count de la Marche, whom Queen Isabella had married within a few months after the death of King John of England. Isabella desired to recover the former French possessions of the English crown for her son, the weak King Henry III. of England.

Plot of the Barons of Poitou.

Battle of Saintes.

St. Louis took the field to uphold his brother's claims, and King Henry III. of England crossed over to France to aid his supporters; but the English and their French allies were badly defeated in the desperate battle of Saintes, July 22, A. D. 1242. The rebel barons were reduced to submission, and Henry III. of England was obliged to accept a truce of five years, which was signed in March, 1243. In accordance with this treaty all of Aquitaine as far as the Gironde was annexed to the French crown.

Rebel Barons Subdued.

Increase of Royal Power and Decline of Feudalism.

An important result of this war was the loss of the independence of the feudal nobility of France, and the firm establishment of the supremacy of the French crown over its vassals. From this time feudalism declined in France, and the royal power gradually grew stronger. In 1246 the French crown was further strengthened by the marriage of

the king's brother Charles, Count of Anjou and Maine, with Beatrix, the heiress of Provence.

In 1244 St. Louis was seized with a violent illness. As he lay in a state of lethargy he imagined that a voice from heaven told him to take up the cross against the Moslems, and scarcely had he recovered his speech than he made a vow to lead a Crusade. His mother and all his wisest counselors vehemently opposed the enterprise, but the king considered his vow a sacred bond, which men were not permitted to unloose. After devoting four years to putting his kingdom in order, he carried out his project.

Illness of St. Louis.

His Vow.

In August, 1248, St. Louis led the Seventh Crusade; and, leaving the government to be administered by his mother as regent, he sailed for Palestine, taking his queen and his brothers with him. But, instead of leading the expedition to the Holy Land, he invaded Egypt; and, after taking Damietta, he was made a prisoner by the Sultan of Egypt, but was released on the payment of a heavy ransom, and a ten years' truce was concluded. St. Louis returned to France after the death of his mother in 1253, arriving in Paris in September, 1254.

St. Louis and the Seventh Crusade.

His Captivity and Ransom.

For the next sixteen years France was blessed with peace, and greatly prospered under the wise government of her good king. Justice was scrupulously administered throughout the kingdom, and all classes reposed such confidence in the king that they accepted his decisions without question. St. Louis was accessible to all his subjects, even the humblest. He patiently investigated and redressed all complaints brought before him. He ruled with moderation, but also with firmness, and gradually but permanently strengthened the power of the French crown.

Wise Reign of St. Louis.

St. Louis, the best of the Capets, put an end to feudal violence; established the equality of nobles and serfs before the law, instituting royal courts of justice for the redress of individual wrongs; and gave France a new code of laws, and placed her in the front rank of the powers of Europe.

His Good Acts.

St. Louis had a truly upright and benevolent disposition. His temper was mild and forgiving, but also brave and firm. No man had more meekness in prosperity, nor more fortitude in adversity. His integrity was inflexible under all circumstances, and he was governed solely by religious principle. His piety did not deprive him of the qualities worthy of a king. His liberality was wholly consistent with a wise economy. The king's revenues at that time arose from his own estates, not from the purses of his subjects. His grandeur depended upon a judicious economy. Unlike his predecessors, St. Louis did not consider the founding of a monastery or the erection of a church an expiation for sin. When speaking of this subject, he was accustomed to

His Good Character.

saying: "Living men are the stones of God's temple, and the church is more beautified by good manners than by rich walls."

His Wise
Rule and
His Code.

St. Louis maintained great state and regularity at his court, but in his own dress he preserved the plainness of a private individual. He earnestly applied himself to the reformation of abuses. Under the shade of an oak in the forest of Vincennes, near Paris, he heard the complaints of his subjects and redressed their wrongs. The code of laws which he framed still goes by his name.

His Im-
partial
Admini-
stration of
Justice.

St. Louis administered justice with the strictest impartiality. His brother Charles, Count of Anjou and Provence, had a dispute with one of his vassals. The cause was tried before the count's officers, and a decision was of course given in his favor. The vassal appealed to the king's court, and this so angered Charles that he cast him into prison. Upon hearing of this, the king instantly summoned his brother into his presence, and sternly addressed him thus: "Because you are my brother, do you suppose you are above the laws?" The king at once ordered Charles to release his vassal and to let the law take its course. The count obeyed, but his vassal could not find a lawyer with courage sufficient to undertake his cause. When the king heard of this he appointed an agent for that purpose. The cause was discussed with the strictest impartiality, and a decision was rendered in favor of the vassal, who was reinstated in his possessions.

The Par-
liament
of Paris.

Under all the Capets a council had existed, consisting of all the king's vassals and the officers of his household. The constitution of this council was now changed, and it became a superior court with the name of the *Parliament of Paris*, to which appeal might be made from all the other courts of France. This court was likewise employed to register the king's edicts. Sometimes the court remonstrated against the royal edicts, and sometimes they positively refused to sanction them by registering them. In this case the king was obliged to appear before the court and order it to register his edict. There was then no other alternative for the court than to obey, as it was a maxim of French law that the power of all officers and magistrates was suspended in the king's presence. When the king attended the Parliament of Paris his seat was on a couch under a canopy, and on such occasions he was said to hold a *Bed of Justice*.

St. Louis
Restores
Some
French
Terri-
tories to
Henry III.
of
England.

Feeling that his illustrious grandfather, Philip Augustus, had unjustly acquired some of the French possessions of the English crown, St. Louis voluntarily restored to King Henry III. of England in 1259 the viscounty of Limousin and the counties of Perigord, Quercy and Saintonge. The King of England in return renounced his claims to the duchy of Normandy and the counties of Anjou, Poitou, Maine and Touraine. The English king and his barons, after years of civil war



ST. LOUIS AT JERUSALEM

From the Painting by A. Cabanel

between them, agreed to submit their controversies to the arbitration of St. Louis, thus paying the good French monarch the highest tribute in their power.

In 1262 Pope Urban IV. offered St. Louis the crown of Sicily, but the good king refused it because it was not rightfully his, nor would he permit his son Robert to accept it. The king's brother Charles, Count of Anjou and Provence, was not so scrupulous, and readily accepted the Pope's offer. St. Louis did not discourage his brother, but neither did he give him any active assistance.

Charles went to Rome in 1265, where Pope Clement IV., the successor of Pope Urban IV., crowned him King of Sicily. Charles promised to hold Sicily as a papal fief, that the island kingdom should revert to the Pope in case Charles left no direct heirs, and that it should never be held by the German Emperor. But Charles was obliged to conquer his new kingdom, in which his only partisans were a few native traitors. The Pope provided him with an army by proclaiming a crusade against Manfred of Hohenstaufen, the valiant son of the German Emperor Frederick II., the legitimate King of Sicily, and by levying the tax usually assessed upon churchmen for the prosecution of a holy war.

Charles of Anjou assembled a large army of Frenchmen, with which he invaded Sicily and defeated and killed Manfred in the bloody battle of Benevento, A. D. 1266, thus becoming master of Sicily. Manfred's brother Conradine attempted to make himself King of Sicily, but was defeated by Charles of Anjou in 1268, taken prisoner and beheaded by order of Charles at Naples. Charles afterward aspired to the sovereignty of all Italy and to the imperial crown, but his ambitious schemes were utterly thwarted by Pope Gregory X.; and the next Pope, Nicholas III., compelled Charles to resign his offices of Vicar of Tuscany and Senator of Rome.

In 1270 St. Louis undertook the Eighth Crusade, to rescue the Christians in Palestine from the cruelty of Sultan Bibars; but instead of proceeding to the Holy Land, he sailed to Africa to attack the Moors of Tunis. After landing at Tunis, the French monarch besieged that city; but a plague which broke out in the French camp carried St. Louis and many of his soldiers to their graves. This worthy king died August 25, A. D. 1270, at the age of fifty-six, and after a reign of forty-four years.

St. Louis was not a great king according to the ordinary standard, but he was an example of the inherent power of high moral and religious principle faithfully and consistently put in practice through a whole life-time. He was neither a great general nor a man of learning. He often forbore to seize advantages which rightly belonged to him, because of his extreme moderation and conscientiousness; but he

Charles of Anjou, King of Sicily.

Crowned by Pope Clement IV.

Crusade against Manfred of Hohenstaufen, King of Sicily.

Battle of Benevento.

Conradine's Defeat, Captivity and Death.

Schemes of Charles of Anjou.

St Louis and the Eighth Crusade.

His Death.

Goodness and Influence of St. Louis.

exercised a greater influence upon Europe than any other sovereign of his time, and no monarch was ever more fortunate in promoting the advancement and happiness of his subjects. Voltaire thus briefly but justly summed up his character: "It is not given to man to carry virtue to a higher point." The Church rewarded the merits of St. Louis; as Pope Boniface VIII. canonized him as a saint in August, 1297, twenty-seven years after his death; wherefore his title.

Trouba-
dours and
Trou-
veres.

The
Provençal
Language
and the
Trouba-
dours.

During the period of the Crusades—embracing the twelfth and thirteenth centuries—the *Troubadours* and *Trouvères* flourished in France. The Provençal language, formed from the Latin as learned and spoken by the Burgundian conquerors of the region between the Alps and the Rhone, possessed the first mediæval literature of Europe; and its improvement dates from the accession of a Count of Barcelona as King of Burgundy and Provence in A. D. 1092, and the subsequent introduction of a refined taste acquired from the Arabs of Spain. The Troubadours were the poets of the South of France, and the earliest of them were natives of Provence and wrote in their native dialect. Thenceforth the Provençal language became the language of poetry, and was universally studied and admired for several centuries; after which it suddenly ceased to be cultivated, and is now obsolete, though there are immense numbers of Provençal manuscripts in the Royal Library of Paris.

Songs
of the
Trouba-
dours.

The Troubadours were usually persons of little education, who had the faculty of rhyming, which they derived from the Arabs of Spain. They possessed the happy art of fascinating their hearers by the harmony and simplicity of their verses. Their works were highly prized, and their visits were acceptable at court and castle. They roved about at will, being welcomed wherever they went. Their songs were mostly filled with complaints of the cruelty of the ladies whom they professed to admire, and with compliments to their beauty; and the flattery which these songs contained rendered them more delightful to those for whom they were intended. The songs of the Troubadours derived new inspiration from the Crusades; and the heroes of those holy wars—among whom was King Richard the Lion-hearted of England—were as proud of their fame as poets as they were of their renown as knights.

The Trou-
veres.

Their
Lan-
guage.

The Trouvères, or poets of the North of France, arose a century later than the Troubadours, or about the close of the twelfth century, when they originated those tales of chivalry which afforded nearly all the secular reading in the Middle Ages. Their language was formed from the Latin spoken by the Franks who conquered Northern Gaul, and differed as much from the Provençal, or language of Southern France, as the Burgundian dialect differed from the Frankish. Both dialects were called *Romance*—a name which in the course of time was

applied to the class of compositions most characteristic of the first French writers. The *Romance Wallon*, spoken north of the Loire, was likewise called the *Langue d' Oui*; while the *Romance Provençal* was named the *Langue d' Oc*. The Romance Wallon, or *Langue d' Oui*, very much resembled the modern French language. The adventurous spirit of the Normans is clearly displayed in the Romances of the Trouvères.

Romance
Dialects.

An acquaintance with the poetry and romances of the Troubadours and Trouvères constituted an essential part of the education of French gentlemen and ladies during the Middle Ages. The taste for poetry was carried to such excess that every lady eminent for rank or beauty had her poet. While the gentlemen had their tournaments and trials at arms, the ladies had their *courts of love* and trials of wit. At these meetings all poets were challenged to appear and to recite their verses. Judges were appointed to decide on the merits of the competitors, and prizes were awarded to the successful poet with great parade and pomp. These courts of love were the resort of the idle of both sexes, and were presided over by a lady of the highest rank. In the progress of time they assumed more solemnity, and difficult cases of precedence and nice points of etiquette and lovers' quarrels were submitted to their decision; and the most stubborn knight was not bold enough to disregard their injunctions.

Courts of
Love.

St. Louis was succeeded as King of France by his eldest son PHILIP THE BOLD, who made a mournful entry into Paris, May 21, 1271, after his return from Africa, having brought with him the dead bodies of his illustrious father; his wife Isabella; his sister Isabella, Queen of Navarre; and his uncle Alfonso, Count of Poitou and Toulouse, and his wife Jeanne. The new king's character was quite a contrast to that of his father. His education had been neglected, and his character was feeble, suspicious, and destitute of any elements of greatness. The death of Alfonso and Jeanne without heirs gave all their vast possessions to the king. The Pope now received a portion of these territories—the city of Avignon and the surrounding county of Venaissin—in accordance with an agreement with Count Raymond VII. of Toulouse; and these territories remained in the possession of the Holy See until the great French Revolution of 1789.

Philip
the Bold,
A.D.
1270-
1285.

Acquisi-
tion of
Poitou
and
Toulouse.

Avignon
and
Venaissin
Ceded to
the Pope.

The possessions of the French crown were likewise increased by the death of the king's brothers, Jean Tristan and Pierre, without heirs, which gave the crown the counties of Valois and Alençon. In 1274 King Henry Crassus of Navarre died; and his widow, a French princess, fled to the court of Philip the Bold for protection. The French king received her kindly, and when her daughter reached a marriageable age he married her to his son and heir, thus uniting the crowns of France

Acquisi-
tion of
Valois,
Alençon,
Navarre
and
Champ-
agne.

and Navarre. The large county of Champagne likewise belonged to the crown of Navarre, and thus came into the possession of the son of King Philip the Bold.

Philip
the Bold's
War with
Aragon.

In 1284 Philip the Bold made war against Aragon to sustain his uncle Count Charles of Anjou and Provence, King of Sicily. The French had incurred the bitter hostility of the Sicilians because of their cruel and tyrannical treatment of them, and the oppressed Sicilians formed a conspiracy to transfer the crown of their kingdom to King Pedro III. of Aragon, who claimed it in right of his wife Constance, the daughter of Manfred, the last of the Hohenstaufen Kings of Sicily. Pedro III. solicited the assistance of the Eastern, or Greek Emperor, Michael Palæologus, who promised to aid him. John di Procida, a Sicilian noble, who had been grievously wronged by the French, was the leader of the conspiracy.

Sicilian
Revolt in
Favor of
Pedro III.
of
Aragon.

Massacre
of the
Sicilian
Vespers.

The secret of the plot was kept for two years by the conspirators, who comprised a great portion of the people of Sicily. Charles of Anjou was partially aware of his peril, and was making ready to meet it, when a chance occurrence precipitated hostilities. On Easter day, A. D. 1282, a French soldier in the suburbs of Palermo grossly insulted a bride in the presence of her friends. He was attacked with fury, and the cry of "Death to the French" resounded through the streets of the city, just as the church bells sounded for vespers, or evening prayers. The shout spread like lightning through Palermo's streets, and the inhabitants assailed and massacred the unsuspecting French. So great was the slaughter in Palermo that in the course of two hours but one Frenchman escaped with his life. In a few days eight thousand Frenchmen were massacred throughout Sicily, and that island became an independent kingdom under King Pedro III. of Aragon. This frightful massacre has ever since been designated in history as the *Sicilian Vespers*.

Philip
the Bold's
Unsuc-
cessful
Invasion
of Aragon.

Pope Martin IV. excommunicated King Pedro III. and offered his Kingdom of Aragon to Charles, the second son of the King of France. Philip the Bold invaded Aragon in the spring of 1285, to place his son on the throne of that kingdom. The Sicilian Vespers had aroused intense indignation in France, and the French king was heartily sustained by his subjects. After invading Aragon, Philip the Bold besieged and took Gerona, which had made a defense of almost three months; but the capture of the French fleet by De Lauria so disheartened Philip that he retreated back into his own kingdom. During his retreat he died at Perpignan, October 5, 1285, at the age of forty, after a reign of fifteen years. King Pedro III. of Aragon died shortly afterward, November 11, 1285, of the same malignant fever that had ended the life of Philip the Bold.

PHILIP THE FAIR succeeded his father, Philip the Bold, as King of France (A. D. 1285). His reign of twenty-nine years is one of the most important in French history. He so increased the royal power in France that it became a despotism; the independence of the great vassals being totally destroyed, so that they were reduced to complete submission to the crown. The king persistently advanced the bourgeoisie, or middle classes, whom he protected against the nobility, but whom he also made subservient instruments in effecting his absolute rule.

Philip
the Fair,
A. D.
1285-
1314.

In the reign of Philip the Fair feudalism in France began to give way to civil institutions. Throughout the kingdom justice was administered in the king's name, and the Parliament of Paris became the recognized organ of the supreme central administration. The States-General, or the great legislative body of the French nation, seems to have been in this reign, in its modern constitutional form, composed of the three distinct and equal orders, the nobles, the clergy, and the *tiers état*, or third estate, consisting of the representatives of the French people. Philip the Fair likewise struck the first successful blow at the papal power which had held every state in Europe in subjection, and shattered it so thoroughly that it ceased to be formidable.

The Par-
liament
of Paris
and the
States-
General.

In the beginning of his reign Philip the Fair ended the war which his father had commenced with Aragon. His brother, Charles of Valois, on whom the Pope had conferred the crown of Aragon, relinquished his claims to it; and the rightful King of Aragon agreed that his brother James should restore Sicily to the house of Anjou reigning in Naples. This could not be accomplished, and Sicily remained independent of the French dynasty of Naples. This arrangement was effected by the mediation of Philip's kinsman, King Edward I. of England.

Peace
with
Aragon.

Sicily
Lost to
the Anjou
Dynasty.

Philip the Fair took advantage of the English king's difficulties with Scotland to make an effort to seize the duchy of Guienne, or Aquitaine, under the pretext of a quarrel between some English and Norman barons at Bayonne, which led to a furious war between the merchant seamen of the two nations, unsanctioned by either government. The English obtained such advantages in 1293 that the French king interfered, summoning the King of England as Duke of Aquitaine to appear before him in January, 1294, to answer for the unauthorized conduct of his subjects.

Philip
the Fair's
Quarrel
with
Edward I.
of
England.

King Edward I. appeared before his French suzerain by his representative, who was his brother Edmund, Earl of Lancaster. Philip the Fair demanded that the duchy of Aquitaine, or Guienne, should be placed in his possession until the dispute could be settled; but when he had obtained possession of the chief towns of the duchy he threw off the mask, declared Edward I. contumacious because he did not appear

Philip
the Fair's
Seizure
of Aqu-
taine, or
Guienne.

in person, and pronounced all the English king's fiefs in France forfeited to the French crown.

Philip
the Fair's
War with
Edward I.
of
England.

King Edward instantly took the field to maintain his rights, and was aided by the Duke of Brittany, Count Guy of Flanders, and Adolf of Nassau, King of Germany. The war commenced in Gascony in 1294, and lasted two years, with the general advantage on the side of the French monarch. The English king was prevented by his war with Scotland from making a determined effort, and was likewise hampered by frequent revolts of the Welsh. Pope Boniface VIII. endeavored to bring about a peace, but failed, and aroused the enmity of the French king.

Peace
between
France
and
England.

In 1297 Philip the Fair invaded Flanders with a large army and reduced that province to submission. Pope Boniface VIII. again offered his mediation, which was accepted by all parties, and a treaty of peace between England and France was signed in June, A. D. 1299. In accordance with the terms of this treaty, King Edward I. married Marguerite, the eldest sister of Philip the Fair; while Edward's son Edward, the first English Prince of Wales, was affianced to Philip's daughter Isabella, then only six years old. By this arrangement, the King of England abandoned the cause of his ally, Count Guy of Flanders; and the King of France left his allies, the Scots, to the vengeance of the English monarch.

Flanders
Reduced
to Sub-
mission
by Philip
the Fair.

By this peace with England, Flanders was left completely at the mercy of King Philip the Fair, and in A. D. 1300 a large French army under Charles of Valois invaded that province. Donai, Bethune and Damme surrendered without offering any resistance. Count Guy of Flanders threw himself into Ghent, where he prepared to resist the French; but when he perceived his hopeless situation he yielded to the representations of Charles of Valois, who assured him that the King of France was kindly disposed toward him. The Count of Flanders thus surrendered the city of Ghent, with himself, his two sons and his leading nobles.

Imprison-
ment
of the
Flemish
Nobles.

The victorious Charles of Valois at once sent his prisoners to Paris, where they were treated with a harshness which might have been expected from the unscrupulous character of Philip the Fair. Count Guy and his two sons were imprisoned in the gloomy fortress of the Chatelet, and the Flemish barons were confined in the various fortresses near Paris. The French king declared the county of Flanders forfeited, and annexed it to the French crown.

Acquisi-
tion of
Flanders.

Philip
the Fair
and the
County of
Flanders.

A few months afterward King Philip the Fair visited Flanders with his queen, Jeanne of Navarre, and was joyfully received by the Flemings, who had never liked Count Guy. The county of Flanders was one of the richest prizes that had ever fallen to the lot of the French

monarch, and Philip the Fair returned to Paris in high glee, leaving Jacques de Châtillon as his viceroy in Flanders. The new viceroy was well suited to represent the most unscrupulous of sovereigns.

The Flemings soon discovered that by accepting the King of France as their sovereign they had placed themselves in the power of a stern tyrant, who treated their political privileges with contempt. His exactions soon commenced crippling their commerce, and the insolent French viceroy trampled upon their liberties. At length a determined blow was struck for their freedom. One night in March, A. D. 1302, the tocsin sounded at midnight in Bruges, whereupon the citizens seized their arms and massacred all the French in the city, three thousand in number. The French viceroy, Jacques de Châtillon, escaped and fled to Paris.

French
Oppres-
sion and
Exactions
in
Flanders.

Flemish
Massacre
of the
French.

King Philip the Fair instantly sent an army under Count Robert of Artois into Flanders to reduce the revolted burghers to submission. This splendid army was defeated by the revolted Flemings at Courtrai, July 11, 1302; so many of the French knights and higher officers being killed that their gilt spurs were collected by the bushel after the battle; while Count Robert of Artois, the French commander, and Jacques de Châtillon, the viceroy, were also among the slain.

Battle of
Courtrai.

The King of France met this disaster with characteristic resolution, and immediately went to work to repair it. He arranged a year's truce with the Flemings, and during this truce he made such preparations that at its expiration he was enabled to take the field with an army of seventy thousand well-equipped troops, while he attacked the northern coast of Flanders with a fleet of Genoese galleys, which he had taken into his pay. The Flemings were defeated by this Genoese fleet in a naval engagement, and the French king achieved a most important victory over the Flemish army eighteen days after the campaign had commenced, August 18, 1304.

Flemish
Defeats.

The Flemings were a more resolute race than Philip the Fair had supposed. They rallied from their reverse in three weeks' time, and again confronted him with an army of sixty thousand men. Their determined patriotism won his admiration, and he offered them honorable terms of peace. By the treaty signed June 5, 1305, the French king assigned to the eldest son of the late Count Guy de Dampierre the county of Flanders in fief, and promised to respect the ancient liberties and privileges of the Flemings. The Flemings paid the French monarch a large indemnity for the expenses of the war, and placed four of their chief towns and all of French Flanders in his possession as a guaranty of the payment of the indemnity. Thus ended the first struggle of the valiant burghers of Flanders for the preservation of their liberties.

The
Flemings
Secure an
Honorable
Peace.

Philip
the Fair's
Quarrel
with Pope
Boniface
VIII.

While engaged in his struggle with the Flemings, Philip the Fair was also occupied with a bitter quarrel with Pope Boniface VIII., one of the ablest of the Roman pontiffs. This fierce quarrel had commenced near the close of the thirteenth century, but it had not attained its full strength until the beginning of the fourteenth century.

Taxation
of the
French
Clergy.

Pope Boniface VIII. was a man of haughty, overbearing temper, and endeavored to recover for the Papacy the power which it had wielded under Gregory VII. and Innocent III. But King Philip the Fair had a better understanding of the spirit of the age, and knew that such an effort on the part of the reigning Pope was hopeless. The French king did not hesitate to advance the royal power at the expense of the Church. It appeared only right in the eyes of the King of France and his subjects that the clergy, who were in possession of a very considerable part of the wealth of the kingdom, should bear their proportion of the public burdens.

The
Pope's
Proffered
Mediation
between
France
and
England.

The war between Philip the Fair and King Edward I. of England had involved almost all the other nations of Europe, whose sovereigns sided with one or the other of the warring monarchs. The Pope endeavored to act as umpire between the French and English kings, but his proffered mediation was declined, and the war proceeded with increased violence.

His Bulls
against
the Two
Kings
and the
Taxation
of the
Clergy.

This furnished Boniface VIII. the opportunity for which he had long been watching; and in 1296 he summoned both kings to appear before him to answer for their unjust exactions, and issued a bull forbidding the clergy to pay any tax or subsidy to any secular ruler without the consent of the Holy See, also forbidding any such ruler to demand or accept such payment on penalty of excommunication.

Philip the
Fair Cuts
off the
Pope's
Revenue
from
France.

King Philip the Fair retaliated by issuing a decree closing his kingdom to all strangers, forbidding all appeals to another potentate, and prohibiting the exportation from the French kingdom, without the royal consent, of any coined or uncoined gold or silver, plate, jewels, arms, horses or military stores. The Pope was not named in the king's edict, but it was aimed at him, as the proceeding rendered it impossible for him to receive the large revenue paid him annually by the French clergy. Alarmed by the prospect of losing this revenue, the haughty pontiff receded in some degree from his position; and an apparent reconciliation was effected between Boniface VIII. and Philip the Fair, but this seeming peace was of short duration.

Renewal
of the
Quarrel
between
Pope
Boniface
VIII. and
Philip
the Fair.

The Jubilee of A. D. 1300, in which Pope Boniface VIII. saw Rome filled with pious pilgrims from every part of Christendom, caused him to form a false estimate of the moral strength of the Papacy in Europe, and so flattered his pride that he renewed all his pretensions and most indiscreetly undertook measures by which he hoped to force the King

of France to submission. But the Pope had to deal with a monarch who scrupled at nothing to accomplish his ends, who did not fear the Pope's spiritual weapons, and who was very well aware that the time had passed when those instruments could be employed against the sovereign of a compact and powerful kingdom.

Philip the Fair had demanded homage from the Viscount of Narbonne and the Bishop of Mauguellonne, who held their fiefs of the Church. The Pope forbade them to obey the French king, and sent the Bishop of Pamiers to France as his legate to settle the dispute. This prelate was personally obnoxious to Philip the Fair, who suspected him of treasonable designs. The legate treated Philip with such insolence that the king arrested him and gave him into the custody of the Archbishop of Narbonne.

The
Pope's
Legate
Arrested
by Philip
the Fair.

Thereupon the Pope issued a bull couched in language the most insulting to Philip the Fair, summoning the French bishops to meet in council at Rome and there arrange a plan for the settlement of the disorders which he professed afflicted France. The French king caused the Pope's bull to be publicly burned in Paris, and for the first time summoned the States-General, the grand council of the French nation; and that legislative body convened in April, A. D. 1302, and enthusiastically pledged the king the support of the nation in his controversy with the Pope.

The
Pope's
Bull
Burned
by Philip
the Fair.

States-
General
Sum-
moned.

Several months afterward Boniface VIII. issued the celebrated bull *Unam Sanctam*, wherein he asserted the papal claims with more than his former audacity, saying: "There are two swords, the spiritual and the temporal. * * * Both are in the power of the Church; the one, the spiritual, to be used *by* the Church; the other, the material, *for* the Church; the former that of the priests; the latter that of kings and soldiers, to be wielded at the command and by the sufferance of the priests. One sword must be under the other, the temporal under the spiritual. * * * The spiritual instituted the temporal power, and judges whether that power is well exercised. * * * If the temporal power errs it is judged by the spiritual. * * * We therefore assert, define and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome."

The
Pope's
*Unam
Sanctam*.

The Pope excommunicated Philip the Fair, April 13, A. D. 1303. The French king retaliated by charging Boniface VIII. with a series of scandalous crimes and demanding that he should be tried by a general council of the Church.

Excom-
muni-
cation
and
Retalia-
tion.

Philip the Fair now determined to get Boniface VIII. into his power by seizing the Pope's person. It is uncertain whether the King of France intended to punish His Holiness or merely to prevent him from committing any additional acts of hostility, but it is quite clear that

Philip
the Fair's
Bold
Scheme.

he meant to seize him. Boniface VIII. announced that on September 8 (A. D. 1303) he would publish a bull deposing Philip the Fair and forbidding his subjects to render him any further allegiance. Two of the French king's partisans—William de Nogaret, an eminent lawyer, whose ancestors had been persecuted by the Inquisition at Toulouse; and Sciarra Colonna, a younger son of the noble Roman family of Colonna—determined to carry out the king's wishes without delay, but it does not appear that they had any orders from the king to that effect.

French
Seizure
and
Captivity
of Pope
Boniface
VIII.

The Pope was then residing in his native city, Anagni. De Nogaret and Colonna hastened to Italy, and at the head of several hundred armed men stormed the Pope's palace, compelled his defenders to surrender, and forced their way into the venerable pontiff's presence, finding His Holiness seated on his throne, crowned with the tiara, arrayed in the stole of St. Peter, and grasping the keys in his hand. The bold Pope did not flinch in the presence of his foes, though deserted by his friends. Nogaret overwhelmed his illustrious captive with the most furious reproaches; and Colonna is said to have struck him with his iron gauntlet, and to have been prevented from killing him only with the greatest difficulty. The captive Pope was then set on a vicious horse, with his face towards the animal's tail, and led through the town to prison.

Forcible
Release
and Death
of Pope
Boniface
VIII.

Two days afterward the people of Anagni rose against Nogaret and Colonna and their soldiers, drove them from the town, and released the Pope, who hastened to Rome to take vengeance on his enemies. Mortification at his humiliation and his ungovernable temper, along with the infirmities of age, hastened the death of the venerable Boniface VIII., who died October 11, A. D. 1303. Some accounts tell us that he was seized with a fever which ended in frenzy and death. Other writers, perhaps more reliable, speak of him "as sadly but quietly breathing his last, surrounded by eight cardinals, having confessed the faith and received the consoling offices of the Church."

Quarrel
between
Philip the
Fair and
Pope
Benedict
XI.

Though freed from the violence of Pope Boniface VIII., King Philip the Fair pursued the dead pontiff's memory with unrelenting hostility. He demanded that the new Pope, Benedict XI., should call a council to condemn Boniface VIII. for heresy and other crimes. Benedict XI. refused to pursue his predecessor's memory, and pronounced a sentence of excommunication against the individuals concerned in the arrest of Boniface VIII. and against all others who might have aided or encouraged their proceedings in any manner, among whom it was very clear that he included the King of France himself. Pope Benedict XI. died very suddenly a month afterward, and it was very generally believed that his death was hastened by poison administered by the French king's agents.

Bene-
dict's
Sudden
Death.

Philip the Fair now resolved that the next Pope should be a Frenchman, and one who would consent to be his dependent and instrument. By bribing the cardinals he obtained their promises to elect to the Papacy the person whom he nominated. He then summoned the unscrupulous Bertrand de Goth, Archbishop of Bordeaux, to his presence, and offered to make him Pope if he would swear to comply with six conditions, five of which were named to him then and there. These conditions were: To remove all the ecclesiastical censures pronounced against Philip the Fair and his supporters; to grant him a tenth of the revenues of the Church in France for five years; to condemn the memory of Boniface VIII.; to restore the Colonna family to their honors; and to confirm several persons nominated by Philip the Fair as cardinals. The French king reserved the sixth and last condition to be named thereafter, but the archbishop solemnly swore to grant it when it should be demanded of him.

Philip the Fair Secures the Election of a French Pope.

His Bargain with the New Pope.

When the disgraceful bargain had been concluded, the King of France caused the archbishop to be elected Pope, and the new pontiff assumed the title of Clement V., June, A. D. 1305. He was crowned at Lyons, and established his residence at Avignon, on the Rhone, instead of at Rome, as we have before noticed. By this change Pope Clement V. placed himself entirely in the power of Philip the Fair, whom he soon found a most relentless master. The new Pope promptly fulfilled the five conditions which the King of France had named to him, and awaited the announcement of the sixth condition with considerable anxiety. For the next seventy-two years (A. D. 1305-1377) the Popes continued to reside at Avignon; and, being thus within the French kingdom, they were wholly under French influence.

The New Pope, Clement V.

The Papal Residence at Avignon.

Since their expulsion from Palestine the Knights Templars had continued to exist as one of the wealthiest and most powerful institutions in Europe; comprising a body of fifteen thousand veteran knights, exempt from the royal jurisdiction and governed by their own peculiar laws and officers, and being established in every country of Europe. Their immense wealth, their pride and avarice, and their insolent treatment of the people made them unpopular wherever they were established. By their resistance to some of the tyrannical measures of Philip the Fair they had aroused that monarch's hostility, and he determined to destroy them as an order. He was made the more eager to proceed against them by the prospect of confiscating all their great wealth in France.

Philip the Fair's Hostility to the Knights Templars.

His Proposed Destruction of the Templars.

For the purpose of accomplishing the destruction of this order, which was largely ecclesiastical and under the Pope's immediate protection, it was essential to obtain the assistance of the Church. Accordingly,

when Clement V. was fairly established in the Papacy, Philip the Fair named to him the sixth condition which the Pope had sworn to grant, and which was the destruction of the Knights Templars. At first the Pope shrank with horror from such a proceeding, but he was utterly helpless in the French king's hands, and was obliged to do his master's bidding.

The Tem-
plars'
Officers
Enticed
to France
and Im-
prisoned.

Jacques du Molay, the Grand Master of the Knights Templars, and the other chief officers of the order, were invited into France on the pretext of taking measures with the Pope for a new crusade. Philip the Fair at first received them with distinction, but they were soon seized and imprisoned, October 13, A. D. 1307. The property of the order throughout France was seized by the officers of the crown, and all the Knights Templars in the kingdom were arrested and cast into prison. Philip the Fair accused them of idolatry, atheism, Moham-
medanism and many infamous practices. They were doubtless innocent of the charges which the French king brought against them, what-
ever their faults were.

Condem-
nation
and
Burning
of the
Tem-
plars.

Many of the unfortunate Knights Templars were forced by torture to confess the crimes of which they were accused and of which they were innocent, and the confessions thus obtained were used to fix the guilt of the order. Others endured their sufferings with heroic fortitude and protested their innocence to the very last. Nevertheless, with the evidence which he had obtained, Philip the Fair procured the condemnation of the order by the States-General in May, 1308, and forced Pope Clement V. to consent to the sacrifice of the Knights Templars. Many of them were burned to death, dying with the unflinching bravery which had made their order invincible in battle. In the Council of Vienne, in March, 1312, Pope Clement V. solemnly abolished the order of Knights Templars throughout Europe, and bestowed their landed estates and all their privileges on the Knights of St. John.

Burning
of the
Grand
Master.

Two-thirds of the movable property of the Knights Templars were conferred on the King of France as compensation for his expenses in the prosecution, and this amounted to a large sum. The last victims of the French king's tyranny and caprice were Jacques du Molay, the Grand Master of the unfortunate order, and the Preceptor of Normandy, who were kept in prison for seven years and finally burned at the stake, in Paris, in March, 1314, protesting their innocence to the very last, and dying with a courage and fortitude which caused the spectators to shed tears.

Deaths of
Pope
Clement
V. and
King
Philip
the Fair.

Pope Clement V. died a few weeks afterward, April 20, 1314; and King Philip the Fair himself passed to his grave November 29th of the same year. Philip the Fair was one of the most unscrupulous of the French kings, and was also one of the most successful. He succeeded

in everything that he undertook. He humbled the Church by his treatment of Popes Boniface VIII. and Clement V. By crushing the Knights Templars he struck the severest blow that had yet been inflicted upon the feudal nobility. He restored the supremacy of the civil law in France, and protected the common people against the aggressions of the nobles, though he himself did not respect the rights of the masses. He may be deservedly ranked among the greatest of French kings, on account of his great abilities and the success of his measures. But, with all his talents, he was so unscrupulous, rapacious, vindictive and cruel that he won no lasting good for his kingdom, and left a character noted for its dishonesty.

Philip's
Char-
acter.

Philip the Fair's three sons reigned in succession. The eldest of these, Louis X., became King of France upon his father's death in 1314. Louis X. was surnamed *le Hutin*, "disorder," or "tumult," from the tumultuous conduct of the French nobles. He reigned but two years, during which a violent reaction set in from all classes—the nobles, the clergy and the commons—against the despotism established by Philip the Fair. Each class recovered a part of its lost rights, and the nobles contrived to exalt their own power at the expense of the commons. Louis X. died in June, 1316, without an heir. About four months afterward his queen, Jeanne of Navarre, gave birth to a son, who died six days later, and is not generally classed among the Kings of France.

Louis X.,
le Hutin,
A. D.
1314-
1316.

Reaction.

Death of
Louis X.
and His
Queen.

Philip, the brother of Louis X., had been appointed regent when that king died; and upon his infant nephew's death he caused himself to be crowned King of France at Rheims, January 9, A. D. 1317. Thus began the reign of PHILIP THE LONG, which lasted six years. The Duke of Burgundy claimed the French crown for his niece, the Princess Jeanne, the daughter of Louis X. by his first wife; but Philip the Long convened the States-General, which enacted a law declaring females incapable of inheriting the French crown. This measure is called the *Salic Law*, because it was based upon an obscure article in the barbarous code of the Salian Franks, which prohibited the transmission of the allodial property of the tribe to women. This measure silenced all opposition to Philip the Long and confirmed him in his usurpation. The Salic Law has ever since remained an essential part of French constitutional law. In after ages it proved of the greatest benefit to France by excluding foreign princes from the throne, and keeping the sovereignty in the possession of a dynasty of native French kings.

Philip
the Long,
A. D.
1316-
1321.

The
Salic
Law.

Philip the Long was a mild and generous sovereign, and was the author of many useful laws, one of which declared the royal domain inalienable. He died in 1322, without a son; whereupon his brother, CHARLES THE FAIR, the third and youngest son of Philip the

Charles
the Fair,
A. D.
1321-
1328.

His Sister
Isabella,
Wife of
Edward
II. of
England.

Guienne
Restored
to
Edward
III. of
England.

Fair, became King of France. Taking advantage of the civil war between King Edward II. of England and his barons, Charles the Fair endeavored to seize the duchy of Guienne, or Aquitaine, and captured La Rochelle. The English king sent his wife Isabella, the sister of the French monarch, to Paris, in May, 1325, to negotiate a peace; but Isabella had no sooner arrived in France than she began plotting against her husband, and her brother aided her with men and money. She returned to England in September, 1326, and brought on the rebellion which ended in the dethronement and murder of her husband. Charles the Fair restored Guienne to Edward III., the next King of England, upon the payment of an indemnity of fifty thousand marks sterling. Charles the Fair died January 31, 1328, without a male heir. Two months afterward his queen gave birth to a princess.

SECTION II.—VALOIS DYNASTY AND HUNDRED YEARS' WAR WITH ENGLAND (A. D. 1328-1461).

End of
the Direct
Line of
Capet.

Philip of
Valois, or
Philip
VI.,
A. D.
1328-
1350.

THE direct line of the House of Capet, which had occupied the throne of France in continuous succession for more than three centuries, was ended by the death of Charles the Fair in 1328. The popular belief was that this failure of heirs was a Divine punishment for the crimes of Philip the Fair. Upon the birth of the posthumous daughter of Charles the Fair, the French nobles conferred the crown upon Count Philip of Valois, grandson of Philip the Bold and nephew of Philip the Fair. The new king was the first cousin and the nearest male relative of Charles the Fair, and was regarded as having a lawful right to the French crown under the Salic Law. He was crowned at Rheims, May 29, 1328, and is called PHILIP VI. With him began the Valois branch of the House of Capet, which occupied the French throne for more than two and a-half centuries (A. D. 1328-1589).

His Char-
acter,
Court and
Power.

The new monarch was thirty-five years of age at his accession, and was endowed with many good qualities. He was brave, generous and affable, and was fond of pomp and display. He established a magnificent court, which became the habitual residence of the great French nobles and of the blind King John of Bohemia and the Kings of Navarre and Majorca, with their splendid retinues. In the midst of this magnificence, King Philip VI. was silently increasing the royal power in France until the sovereign became as strong and despotic as during the reign of Philip the Fair.

The
Count of
Evreux,
as King of
Navarre.

Philip VI. commenced his reign by establishing the Count and Countess of Evreux on the throne of Navarre. The countess was the daughter of King Louis X., and was only prevented by the Salic Law from

inheriting the French crown upon her father's death. In return for the services of Philip VI. in placing them on the throne of Navarre, both she and her husband renounced their pretensions to the French crown.

At this time the Flemings revolted against their ruler, the Count of Flanders, and that prince solicited assistance from King Philip VI. The French monarch promptly marched to the aid of the Count of Flanders, defeated the Flemings in the battle of Cassel, and reëstablished their count's authority.

Flemish
Revolt
Subdued.

The French king now considered himself strong enough to summon King Edward III. of England to appear at his court and do feudal homage for his duchy of Guienne. The English king, being unprepared for war, considered it more prudent to obey, and accordingly did homage to Philip VI. at Amiens in 1329. But Edward III. made a secret reservation, in his council of state, not to surrender his rights as an independent sovereign, and to vindicate those rights at the proper time.

Edward
III. of
England
Does
Homage
for
Guienne.

The King of England waited six years; during which the French monarch made an enemy of his brother-in-law, Count Robert of Artois, who had been one of his most devoted and useful friends. Count Robert had sought by a base imposture, and, as it was believed, by causing two of his relatives to be poisoned, to recover the county of Artois, which had been taken from him in a former reign. His fraud was detected, and he was sentenced to perpetual banishment, while his property was confiscated. He had fled from the kingdom before this sentence was pronounced, and immediately began plotting against the King of France, whom he hated for not shielding him from the consequences of his crimes. Fearing the exiled count's enmity, King Philip VI. pursued Robert from country to country, causing the various princes to refuse him the refuge which he sought. At length Robert fled to England, where he was heartily welcomed by King Edward III., the jealous and vigilant rival of the French king, A. D. 1333.

Crimes
and Exile
of Count
Robert
of Artois.

The ceaseless plotting of the exiled Count of Artois at the English court caused King Philip VI. to bring matters to a crisis. Early in A. D. 1336 he proclaimed Robert of Artois a traitor and an enemy of France, and forbade all his vassals of whatever rank, in or out of France, to receive or aid him on penalty of confiscation of their fiefs. The King of England accepted the insult as addressed to himself, regarded it as a declaration of war on the French king's part, and therefore commenced making energetic preparations for war.

Philip
VI.,
Robert of
Artois
and
Edward
III. of
England.

The Flemings, under their celebrated leader, James Van Artevelde, the noted brewer of Ghent, now espoused the English monarch's cause; and, by Van Artevelde's advice, King Edward III. formally assumed

Edward
III.
Claims
the
French
Crown.

Acknowledged by Flemings.

the title of King of France in 1337, claiming the French crown because his mother was a daughter of Philip the Fair—a claim of course made invalid by the Salic Law. The Flemings instantly acknowledged the English king as their feudal lord, and in 1339 he crossed over to Flanders, from which he invaded France. The first campaign was indecisive, and the English retired into Hainault.

Naval Battle of Helvoetsluys.

In the spring of 1340 King Edward III. returned to Flanders with a formidable fleet and a considerable army. In the meantime a French army had been sent into Hainault; and the French fleet, which consisted of four hundred well-manned and equipped ships, was sent into the Flemish waters to prevent the English king from landing. The French forces posted themselves near the mouth of the Scheldt at Helvoetsluys. The English fleet approached in the afternoon of June 23, 1340, and attacked the French fleet the next morning. The battle continued until late in the afternoon, and the French were overwhelmingly defeated with the loss of thirty thousand men and the capture of almost their whole fleet. The French navy was annihilated, and England's maritime supremacy was fully established. The English loss was slight in comparison with the French. King Edward III. himself was slightly wounded.

English Invasion of France.

Several weeks afterwards the King of England invaded France with a large army, in which were sixty thousand Flemings under James Van Artevelde, and besieged Tournay, but he obtained no advantage. A truce was concluded, which both parties observed beyond the period named, until the middle of the summer of 1342; but a permanent peace was prevented by a new source of trouble which reopened the quarrel between the two kingdoms.

Truce.

Disputed Succession in Brittany.

Count Charles of Blois and Count John de Montfort disputed the succession to the duchy of Brittany. The King of France sustained the claims of Charles of Blois, his nephew; while the King of England espoused the cause of John de Montfort, whom he created Earl of Richmond. In August, 1341, Charles captured the town of Nantes, which was held by John de Montfort, took his rival prisoner, and sent him to Paris. The Countess de Montfort now took up her husband's cause and defended it very ably and gallantly. She threw herself into the town of Hennebon, which she occupied, until the arrival of a large reinforcement, sent to her aid by King Edward III., forced the French to raise the siege, A. D. 1342.

Charles of Blois and John de Montfort.

Another Truce.

King Edward III. himself came over, but nothing definite was accomplished, and a truce of three years was signed between the English and French kings, which included the allies and partisans on both sides, January 19, 1343. Neither party intended to observe the treaty, but Philip VI. first violated it. Before the end of the year he invited fif-

teen of the most powerful barons of Brittany to a tournament at Paris, and then treacherously arrested them on an unsustained charge of intriguing with the English. They were beheaded without trial by order of the French king, November 29, 1343; and early in 1344 three Norman barons were seized and executed in the same manner.

Barons of
Brittany
and Nor-
mandy
Treacher-
ously
Arrested
and
Beheaded
by Philip
VI.

The royal murder of these nobles aroused a feeling of universal indignation against King Philip VI. Edward III. proclaimed that the King of France had violated the treaty, declared war against him in 1345, and invaded France in 1346 with thirty thousand infantry. He landed at Cape La Hogue, in Normandy, June 12, 1346, and marched almost to Paris, ravaging the country with fire and sword; after which he retreated into Flanders, pursued by Philip VI. with an army of one hundred thousand Frenchmen.

Invasion
of France
by
Edward
III. of
England.

The King of France sought to force the English monarch to an engagement, in which he hoped that his great superiority of numbers would give him the victory. Edward III. skillfully eluded his antagonist until he had crossed the Somme and secured his retreat into Flanders; after which he took position on the edge of the forest of Crécy, about twelve miles from Abbeville, where he awaited the French king's approach. Having failed to prevent the English from passing the Somme, Philip VI. crossed that stream at Abbeville, and marched hastily toward the English king's position, before which he arrived August 26, 1346.

The
English
and
French
Armies at
Crécy.

The French king intended to postpone the attack until the next day, but his advanced troops engaged without his orders, thus bringing on the great battle of Crécy, in which the French were decisively defeated with the loss of twelve hundred knights, eighty bannerets, thirty thousand men-at-arms, and many princes, counts and superior officers. The Counts of Alençon and Flanders, and the veteran knight-errant, the almost-blind old King John of Bohemia, were among the slain. The victorious English gave no quarter; and King Philip VI., who had fought with valor in the disastrous battle, fled from the sanguinary field and took refuge at Amiens. The English victory was owing to the bravery of King Edward's heroic son Edward, the Prince of Wales, called the *Black Prince*, from the color of his armor, who commanded the first division of his father's army; and also to the steadiness and skill of the English archers, before whose destructive showers of arrows the undisciplined French hosts were unable to stand.

Battle of
Crécy.

Edward
the
Black
Prince.

After the battle of Crécy, King Edward III. laid siege to Calais, the gate to France, while his fleet blockaded the town by sea. The inhabitants had made an obstinate defense for nearly a year, when, threatened with all the horrors of famine, they were finally forced to surrender to the victorious invaders, August 4, 1347. It is said that the King

Siege of
Calais by
Edward
III.

Eustace
St. Pierre
and Five
Other
Citizens
of Calais.

of England, exasperated at the stubborn resistance of the citizens of Calais, agreed to spare the inhabitants, if six of the principal citizens were brought to him, with halters about their necks, ready for hanging; whereupon Eustace St. Pierre, a wealthy merchant of Calais, offered himself as the first victim, and five other leading citizens followed his noble example. When the six leading citizens appeared before Edward III., the stern monarch ordered them to execution; and their lives were only spared through the earnest entreaties of the English nobles, of King Edward's heroic son, the Black Prince, and of his noble-hearted queen, Philippa, who fell on her knees before her husband and exhorted him not to violate the laws of religion and honor by so inhuman an act. King Edward III. expelled the French inhabitants of Calais and peopled the city with English; and for two centuries that important town remained in the possession of the English.

Truce.

A truce of ten months was concluded between the two kings, September 28, 1347, and Edward III. returned to England. At the end of the truce hostilities were not resumed. During the years 1348 and 1349 the Black Plague raged throughout France, carrying off hundreds of thousands; and in Paris alone fifty thousand persons fell victims to its ravages, among whom were the Queens of France and Navarre.

The
Black
Plague.

The
Gabelle.

Philip VI. imposed a tax on salt, called the *Gabelle*, thus originating the government monopoly of salt, which afterwards became so profitable to the French treasury and so obnoxious to the French people. In 1350 Humbert II., the Dauphin of Vienne, so called from the *Dolphin*, or *Dauphin*, which he carried as his emblem, retired into a monastery.

Acquisi-
tion of
Dau-
phiny.

As he was childless he ceded his hereditary estates to Philip VI. for the king's grandson, Prince Charles, afterwards King Charles the Wise, for two hundred thousand florins to be paid him by Philip VI. Thus the province of Dauphiny, or Dauphine, became a possession of the French crown, and the French king's eldest son was thereafter called the Dauphin, just as the British monarch's eldest son has been styled the Prince of Wales.

The First
Dauphin.

John
the Good,
A. D.
1350-
1364.

Philip VI. died August 22, 1350, after a reign of twenty-two years, and was succeeded as King of France by his son, JOHN THE GOOD, who was then thirty-one years old. John the Good resembled his father in character; being proud, obstinate, presumptuous, cruel, fond of pomp and luxury, display and pleasure. He was likewise brave, and could be generous when he desired to be so. He sincerely wished to be a model knight.

His
Char-
acter.

At the beginning of his reign King John the Good seized Raoul de Nesle, the Constable of France, and put him to death without trial; after which he conferred the office of Constable on Charles de la Cerda,

to whom he also granted the county of Angoulême, which had been ceded to the French crown by Charles the Bad, then King of Navarre, on condition of obtaining other territories in exchange. John violated his agreement by refusing to give these territories, thus making the King of Navarre his bitter enemy. Charles the Bad brought many afflictions on France during the reign of John the Good. He vowed vengeance against the Constable Charles de la Cerda, and fulfilled his threats by causing the Constable to be assassinated in his bed in January, 1354.

John the
Good and
Charles
the Bad
of
Navarre

King John the Good instantly prepared to invade Charles the Bad's Kingdom of Navarre and his county of Evreux; but, as the King of Navarre was a most formidable foe, the French monarch agreed to a reconciliation, which was arranged by their relatives. The reconciliation was a mere pretense; and the King of Navarre instigated the Dauphin Charles, the son of John the Good, to lead a party in opposition to his father. This proceeding aroused the French king to the utmost fury. Upon hearing of it he hastened to Rouen, where the Dauphin, as Duke of Normandy, held his court, and personally arrested Charles the Bad, whom he would have put to death had not the Dauphin persuaded him against so harsh an action. The King of Navarre was then sent to Paris, and imprisoned in the Chatelet, where he was treated harshly, April, 1356.

John the
Good's
Invasion
of
Navarre
and
Evreux.

Seizure
and
Imprison-
ment of
Charles
the Bad of
Navarre.

The cause of the King of Navarre was championed by his brother Philip in the summer of 1356; and with many discontented French nobles, Philip joined the English Duke of Lancaster and made war on the French king in Normandy. John the Good marched against his enemies and drove them back, after which he besieged the fortress of Breteuil, which belonged to the King of Navarre.

Charles
the Bad's
Allies.

While engaged in the siege of Breteuil, King John the Good was informed that the English Black Prince with eight thousand troops had marched out of his duchy of Guienne and had advanced into the French monarch's territories as far as Bourges. The King of France instantly raised the siege of Breteuil, and hastened by forced marches into Poitou in order to cut off the Black Prince's communications and intercept his retreat into Guienne. John the Good threw his army of sixty thousand Frenchmen across the route of the Black Prince. The Black Prince hereupon offered to surrender the conquered territory and give up the war, if he were permitted to retreat unmolested; but this was prevented by the obstinacy of the French monarch, who insisted on terms of unconditional submission.

The
English
Black
Prince's
Invasion
of France.

Seeing that he must either fight or surrender, Edward the Black Prince took up a strong position at Poitiers, where he awaited the French attack, undismayed by the vast numerical superiority of the

Battle of
Poitiers.

army of King John the Good. On the morning of September 19, 1356, the French king made a gallant attack upon the English army, but was defeated most disastrously. The French were thrown into confusion by the deadly volleys of arrows from the English archers, and broke and fled before the decisive charge of the Black Prince's troops. Only one French division, that commanded by King John the Good in person, endeavored to check the English advance; but this division was beaten, and John himself was taken prisoner. The French lost twenty-five hundred nobles and knights, and from seven thousand to eight thousand common soldiers. The prisoners taken by the victorious English numbered more than three times the entire English force.

John the Good's Captivity in England.

Edward the Black Prince treated the captive French king with the utmost respect and magnanimity, and generously sought to make him forget his captivity. John was taken to Bordeaux, and in the spring of 1357 he was conveyed a captive to London by the victorious Black Prince, who continued to treat the unfortunate French monarch with the utmost generosity; and during the four years of his captivity in the English capital John was treated by King Edward III. more like a guest than a prisoner, and was assigned the old palace of the Savoy for his residence. Unsuccessful efforts were made for the restoration of peace, but a truce was concluded between the warring nations for two years from Easter, 1357.

Truce.

Regency of the Dauphin.

The Dauphin Charles, who made his escape from the battle of Poitiers, arrived at Paris ten days afterward, and assumed the government of the French kingdom as lieutenant-general. The king's capture had thrown all France into confusion, and the Dauphin summoned the States-General at once. It was manifest that the commons intended to profit by the opportunity to recover some of their lost rights. They were led by Etienne Marcel, the Mayor of Paris, and by Robert Lecoq, Bishop of Laon, both very able and patriotic men.

Marcel and the Commons.

Successful Popular Insurrection in Paris.

The Dauphin was obliged to concede the just and moderate demands of the commons, but he also obtained an order from his father to disregard all his promises as well as the acts of the States-General. This led to an insurrection of the Parisian populace, who released Charles the Bad of Navarre and urged him to assert his claim to the French crown, which would have been indisputable had he not been related to the royal family on his mother's side, thus being excluded by the Salic Law. The insurgents murdered two of the Dauphin's most trusted counselors in his presence and forced him to sanction their proceedings.

Reaction in Favor of the Dauphin.

The Dauphin Charles was now a prisoner in the power of Marcel, who permitted him to retire from Paris to Compiègne, where the nobility speedily joined him. The States-General convened and sustained the Dauphin, and a powerful reaction set in in favor of the royal cause.

A civil war of five months ended in the Dauphin's triumph and the defeat of the cause of popular liberty.

His
Triumph.

At this time a sanguinary insurrection of the French peasantry burst forth, in consequence of the miserable condition of serfdom in which the peasants had so long been kept by the despotic nobility. This great popular revolt is known as the *Insurrection of the Jacquerie*, from Jacques Bonhomme, the name given in derision to a French peasant. The insurgent peasants sacked the feudal castles, and put to death their inmates, without respect to age or sex. After the peasants had been repulsed in an attack upon one of the towns, they were hunted down like wild beasts, and thousands of them were brutally massacred. Many of the rural districts were almost depopulated, and presented a sad picture of ruin and desolation.

Insurrec-
tion of
the Jac-
querie.

Charles the Bad of Navarre continued his war against the French kingdom for some time longer, and the Dauphin signed a treaty of peace favorable to the Navarrese king in August, 1359, for the purpose of obtaining peace. It became known at the same time that the captive King John the Good had concluded a treaty of peace with King Edward III. of England, ceding to that monarch the duchies of Aquitaine and Normandy, the viscounty of Limousin, and the counties of Poitou, Touraine and Saintonge—in all about one-half of the Kingdom of France—in absolute sovereignty.

Peace
with
Navarre
and
England.

Half of
France
Ceded to
Edward
III.

This humiliating treaty aroused the indignation of the Dauphin, who summoned the States-General; and that body repudiated the treaty, with a patriotic declaration that the French people were willing to endure any hardships rather than agree to such a disgraceful dismemberment of the kingdom.

Rejection
of the
Treaty.

King Edward III. was so enraged at the rejection of the treaty by the States-General that he invaded France in October, 1359, and forced the Dauphin to consent to a treaty called the Peace of Bretigny, in May, 1360. The terms of this treaty were as humiliating to France as those of the one that had been rejected; as the duchy of Aquitaine, the viscounty of Limousin, and the counties of Poitou, Saintonge and Angoumois were ceded to the King of England in full sovereignty, or independently of all homage to the French crown. Edward III., however, renounced for himself and his son, the Prince of Wales, all claims to the crown of France and all pretensions to the duchy of Normandy and the other ancient possessions of the Plantagenets north of the Loire. King John the Good was to be set free on the payment of a ransom of three million crowns, in six annual installments. The captive king was to be released when the first half million crowns were paid, and was to place some of the chief lords of France in the English king's power as hostages for the payment of the other installments.

Another
Invasion
of France
by
Edward
III.

Peace of
Bretigny.

Its
Humili-
ating
Terms.

John the
Good's
Release.

The Dauphin raised the requisite sum with extreme difficulty, and John the Good was restored to his freedom. He was joyfully received by his subjects, as peace at any price seemed sweet to them because of the exhausted condition of the kingdom.

Burgundy
Annexed
to the
Royal
Domain.

The last of the ancient house of the Dukes of Burgundy died in 1361; and, as there were no direct heirs, King John the Good claimed the duchy as the nearest male relative of the last duke, disregarding the claim of King Charles the Bad of Navarre, which was at least as good as his own, and seized the duchy of Burgundy and annexed it to the royal domain.

Escape of
One of the
French
Hostages.

Count Louis of Anjou, the French king's second son, was one of the hostages delivered to Edward III. of England for the fulfillment of the Treaty of Bretigny; but the young prince broke his parole, made his escape from Calais, and hastened to Paris. John the Good was a faithful knight, and was intensely mortified by his son's breach of faith. He therefore resolved to atone for the bad faith of Louis by voluntarily returning to England without delay and surrendering himself as a prisoner again.

Duke
Philip the
Bold of
Bur-
gundy.

Before leaving France for England, John the Good granted the duchy of Burgundy to his youngest and favorite son Philip in fief, as a reward for that prince's heroism in the battle of Poitiers, where he fought bravely at his father's side. This grant was a fatherly proceeding on the king's part, but it was also an act of short-sighted and mistaken policy. Philip the Bold, the new Duke of Burgundy, thus founded the later ducal house of Burgundy, which became a powerful rival to the royal family of France in the next century.

John the
Good's
Return to
Captivity
and His
Death.

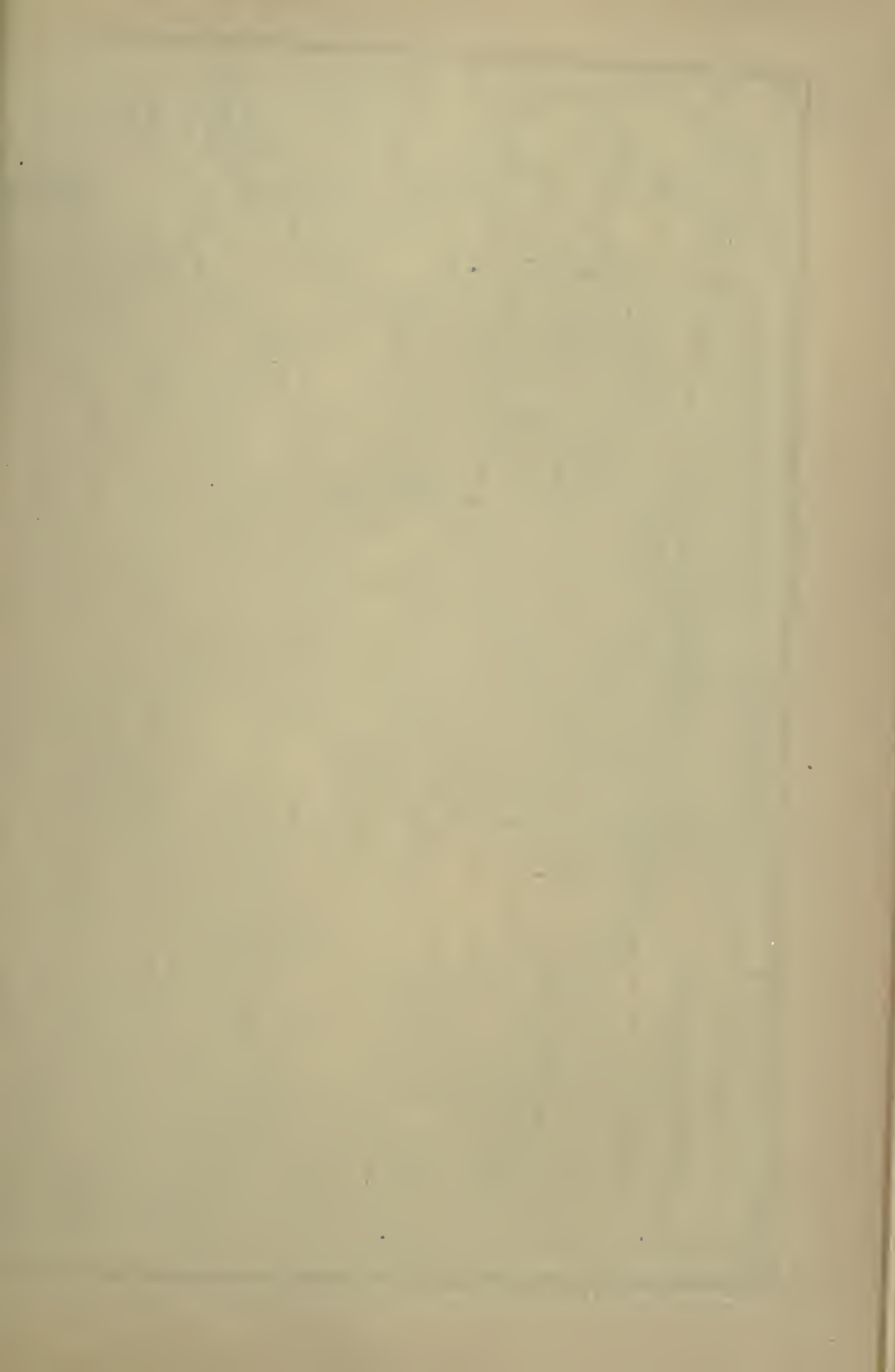
King John the Good returned to England in January, 1364, to voluntarily resume his captivity. King Edward III. received him with courtesy and distinction. Soon after his arrival in London, John fell a victim to a fatal illness, which ended his life April 8, 1364, at the age of forty-five.

Charles
the Wise,
A. D.
1364-
1380.

John the Good was succeeded on the throne of France by his son CHARLES V., surnamed *le Sage*, "the Wise." Unlike his father, Charles the Wise was quiet and studious in his habits, was a well-educated man for the age in which he lived, and was cautious and prudent by nature. His physical weakness prevented him from engaging in a soldier's rough life; but he had the happy faculty of promptly recognizing and readily employing the men best adapted to execute his plans—a faculty so essential in the sovereign of a great and powerful kingdom. This quality caused him to select Bertrand du Guesclin as the chief commander of his armies, and to firmly sustain that great general, who had given evidence of his remarkable military genius at the beginning of this reign.

His Good
Char-
acter.

Bertrand
du
Guesclin.





When Charles the Wise became King of France he annexed the province of Dauphiny to the French crown, and, in accordance with the arrangements made just before the death of Philip VI. in 1350, thereafter the French king's eldest son and heir was called the *Dauphin*, as the eldest son of the British monarch has been styled the *Prince of Wales*.

Dauphiny
and the
Dauphin.

When Charles the Wise ascended the throne of France a civil war was raging in the Kingdom of Castile in Spain, between King Pedro the Cruel and his illegitimate brother, Henry of Trastamara. Henry was driven into France, where he implored the aid of the French king; and in 1365 Charles the Wise sent an army under Du Guesclin into Spain, whereupon the Castilians instantly rose in revolt against Pedro the Cruel, who was obliged to flee from Castile, and Henry of Trastamara obtained the Castilian throne without striking a blow.

Civil War
in Castile.

Pedro the
Cruel and
Henry of
Trasta-
mara.

Pedro the Cruel sought refuge at the court of Edward the Black Prince at Bordeaux, whom he induced to march into Spain with ten thousand troops to restore him to the throne of Castile. Pedro's army, commanded by the Black Prince, defeated Henry's force, under the command of Du Guesclin, in the battle of Navarette, April 3, 1367. Du Guesclin's force was routed with terrible slaughter, Du Guesclin himself being taken prisoner; but Henry escaped, and found refuge with Pope Urban V. at Avignon.

The
English
Black
Prince
and Du
Guesclin.

Battle of
Nava-
rette.

This Castilian war produced very important results for France. Pedro the Cruel failed to furnish the funds to pay the Black Prince's troops, who were mercenary soldiers called the *Free Companies*; and the Black Prince himself was unable to raise the money for this purpose when he returned to Bordeaux. The army dispersed in many bands, discontented and angry, and commenced perpetrating such outrages in the Black Prince's dominions that he was obliged to demand their retirement. They then entered France, and committed such excesses that the inhabitants of the suffering districts were aroused to fury against the Black Prince.

The
Black
Prince's
Free
Com-
panies.

Their
Excesses.

For the purpose of raising funds to pay these mercenary troops, the Black Prince imposed a heavy tax upon his subjects. The nobles remonstrated, and refused to pay the tax. In 1368 three of the most powerful of these nobles appealed to the King of France, as lord-paramount, to protect them against the exactions of the Black Prince. Charles the Wise had secretly encouraged this disaffection, and had chosen his time very well. The Black Prince was slowly dying of an incurable disease, and Edward III. was aged and feeble. The French people felt deeply humiliated by the sacrifices made by the Treaty of Bretigny, and the French provinces ceded to England desired a reunion with the Kingdom of France.

The Black
Prince
and His
French
Prov-
inces.

Du Gues-
clin's
Invasion
of Castile.

Over-
throw and
Death of
Pedro the
Cruel.

The Black
Prince
Sum-
moned.

French
Suc-
cesses.

Du Gues-
clin, Con-
stable.

Another
English
Invasion
of France.

French
Fabian
Policy.

Suffer-
ings and
Losses
of the
English
Invaders.

English
Losses in
France.

Truce.

French
and
Castilian
Descent
on
England.

Charles the Wise first secured the services of the Free Companies, and sent them into Spain under Du Guesclin to restore Henry of Trastamara to the throne of Castile, in which he succeeded. Pedro the Cruel was defeated and taken prisoner, and slain soon afterward; whereupon Henry of Trastamara, with whom the French king had concluded an offensive and defensive alliance, was acknowledged King of Castile. The King of France now threw off the mask by repudiating the Treaty of Bretigny and summoning the Black Prince to appear before him to answer the complaints of his vassals.

War broke out at the same time in the North and South of France. The cautious policy of Charles the Wise succeeded, and the French obtained a great advantage through the failing health of the Black Prince, who became so ill that he was obliged to relinquish his command and to return to England in 1370. By the end of the year 1372 Du Guesclin, who had been made Constable of France, had recovered the entire region between the Gironde and the Loire. Brittany was overrun in 1373, and most of the fortresses in that duchy came into the French king's possession.

King Edward III. now sent a large army into France under John of Gaunt, Duke of Lancaster, who landed in that country in July, 1373. Charles the Wise adopted the Fabian policy, and his generals steadily retired before the English commander, refusing to engage in a decisive conflict. Said the French king to his commanders: "Let the storm rage; retire before it; it will soon exhaust itself."

The wisdom of the French monarch's policy was vindicated by the result. When the Duke of Lancaster arrived at Bordeaux he had lost about a third of his army by sickness, fatigue, capture or death, in the many petty attacks with which he was harassed by the French on his march; and twenty-four thousand out of his thirty thousand horses had died. The work of destruction was completed by the privations and sufferings of the winter, so that the English army was ruined without having an opportunity to fight one battle. The towns and castles of Gascony quickly deserted to the French side; and by the end of 1374 the only important places which the English held in France were Calais, Bordeaux and Bayonne. Pope Gregory XI.—who restored the papal residence to Rome in 1377—arranged a truce between France and England in June, 1375. The Black Prince died in 1376; and his father, King Edward III., passed to his grave in 1377; so that France was thus relieved of her two most inveterate foes.

Immediately after the death of King Edward III. the united fleets of France and Castile made a descent upon the coast of England, and ravaged the shores of the Isle of Wight and the neighboring counties. The English possessions in the duchy of Guienne and the duchy of

Brittany were wholly conquered and annexed to the French crown; while the King of Navarre, who was detected in another effort against the King of France, was obliged to purchase peace by surrendering several of the strongest castles in his kingdom.

French
Con-
quests
from the
English.

The annexation of Brittany to the crown of France, in 1379, greatly offended the Bretons, who were unwilling to surrender their independence. They promptly revolted against King Charles the Wise and recalled their exiled duke, who landed at St. Malo in August, 1379, and was welcomed with enthusiasm. All the Breton generals in the French service resigned their commands and joined their countrymen. Even the noble-hearted Du Guesclin, who was devotedly attached to King Charles the Wise, resigned his office and retired from court. The king implored the Constable to resume his post, and Du Guesclin consented, but firmly declined to fight his own countrymen. Charles the Wise obstinately persisted in his designs against Brittany, thus hopelessly alienating the Bretons from the French crown.

Annexa-
tion and
Revolt of
Brittany.

Du Gues-
clin's
Resigna-
tion and
Return.

The misgovernment of the Duke of Anjou now produced troubles in Languedoc. The English took advantage of the circumstance to seize several towns and castles along the frontier of Languedoc, and the French king sent Du Guesclin to drive out the invaders. Du Guesclin fell a victim to illness, dying while engaged in the siege of Châteauneuf de Randau; and the governor of that fortress, who had sworn not to surrender to any but Du Guesclin himself, brought the keys of the fortress to the Constable's tent and quietly laid them on the dead hero's breast. All France mourned for Du Guesclin. King Charles the Wise deeply lamented his death, and caused his remains to be conveyed to Paris and buried with almost royal honors in the Abbey of St. Denis, among the Kings of France.

Revolt in
Languedoc.

Constable
du Gues-
clin's
Death.

National
Grief
Therefor.

Charles the Wise died two months after his general, September 16, 1380. He was one of the best of French kings. Though he ruled despotically, he sincerely desired and constantly sought the welfare of his subjects; and his success in recovering the provinces held by the English in France was alone sufficient to rank him as one of the most renowned Kings of France. His kingdom was indebted to him for many wise and useful laws. As he was himself a learned man, he liberally patronized learning. He founded the Royal Library of Paris, and liberally encouraged the arts, particularly architecture. He built the vast and celebrated Hotel de St. Pol, at Paris, which became his favorite residence. He also began the famous fortress of the Bastille.

Death and
Character
of Charles
the Wise.

Royal
Library
of Paris.

The
Bastille.

During this period flourished the eminent French historian Jean Froissart, who was born in 1337. He was patronized by Philippa of Hainault, the queen of Edward III. of England, who always welcomed the gay poet and narrator of chivalric deeds. In 1366 Froissart ac-

Jean
Froissart,
the
Historian.

His Resi-
dences in
England.

His
Writings.

Charles
VI., the
Well
Beloved,
A. D.
1380-
1422.

Regency
and
Guardian-
ship.

Oliver de
Clisson,
Con-
stable.

Insurrec-
tions
and Com-
motions.

Death of
the Duke
of Anjou.

Regency
of Duke

Philip the
Bold of
Bur-
gundy.

Flemish
Revolt.

Battle of
Ros-
becque.

Sub-
mission
of
Revolted
Towns.

Execution
of Rebels.

accompanied Edward the Black Prince to Bordeaux. On the death of his protectress, Froissart renounced his connection with England; and, after different adventures as a diplomat and a soldier, he became domestic chaplain to the Duke of Brabant, who was a poet like Froissart, and of whose verses, with some of his own, he formed a kind of romance called *Meliador*. He again visited England in 1395, and was introduced to King Richard II., but when that monarch was dethroned he returned to Flanders, where he died in 1401. Froissart's historical writings strikingly illustrate the character and manners of his age, and are greatly prized for their graphic simplicity and minute details. They comprise a period of almost eighty years, ending in A. D. 1400.

Charles the Wise was succeeded on the French throne by his son, CHARLES VI., surnamed *the Well Beloved*, who was not yet twelve years of age. The boy king's four uncles instantly commenced quarreling about the regency, and at length agreed to a compromise. The Duke of Anjou was proclaimed regent during the young king's minority; the custody of the king's person was assigned to the Dukes of Burgundy and Bourbon; and the Duke of Berry was made governor of Languedoc and Aquitaine. In accordance with the command of Charles the Wise on his death-bed, Oliver de Clisson, the trusted lieutenant of Du Guesclin, was made Constable of France.

The Duke of Anjou was a man of notorious avarice; and the unjust and oppressive taxes which he imposed upon the French people occasioned a formidable popular insurrection in Paris and violent commotions throughout the French kingdom, and order was restored with great difficulty. After quiet was restored, the young king returned to Paris, accompanied by his uncles, May, 1382. Immediately afterwards the Duke of Anjou, who had been adopted by his cousin Joanna, Queen of Naples, as her heir, started for that kingdom, where he died in 1384. The regency in France then devolved on Philip the Bold, Duke of Burgundy, the ablest of the young king's uncles.

The Flemings having revolted against their ruler, Count Louis of Flanders, a French army was sent to subdue them. In the battle of Rosbecque, in which the King of France himself was present, the Flemish leader, Philip Van Artevelde, and twenty-five thousand of his followers, were defeated and slain by the French commanded by Oliver de Clisson, the Constable of France, November, 1382.

The great victory at Rosbecque strengthened the royal power in France. All the French towns which had resisted the tyrannical exactions of the monarch were obliged to yield, and all their citizens who had taken a conspicuous part in the popular movement were mercilessly put to death, three thousand being led to the scaffold in Paris alone (A. D. 1382).

All the unpopular taxes were reimposed, and the king levied a fine of nine hundred and sixty thousand francs upon the citizens of Paris, after which he graciously pardoned them for their share in the disturbances. Among the other cities of Northern France which were punished in the same manner as Paris were Rheims, Troyes, Châlons, Orleans and others. This subversion of the rights and liberties of the French people was the direct cause of the civil wars which distracted France in the latter part of this king's reign.

Punishment of Paris and Other Cities.

Count Louis of Flanders died in January, 1384, leaving no male heir. Duke Philip the Bold of Burgundy, who had married the only daughter of Count Louis, came into possession of his dominions, consisting of the counties of Flanders, Artois, Rethel and Nevers, and other territories in Champagne. The Burgundian duke also soon obtained the duchy of Brabant, thus becoming one of the most powerful sovereigns in Europe. He soon settled the troubles which had for a long time existed between the Counts of Flanders and the people of Ghent, and peaceably extended his authority over the entire province. By marrying his eldest son to the daughter of Duke Albert of Bavaria, Philip the Bold had connected himself with one of the most powerful families of Germany; and in 1385 he brought about the marriage of his nephew, King Charles VI. of France, with Isabella, the daughter of Duke Stephen of Bavaria—a union destined to be the source of great trouble to France.

Acquisitions of Duke Philip the Bold of Burgundy.

Marriage Alliances of His Family.

In 1386 the French collected a formidable army and a large fleet to invade England, but losses by tempests and the quarrels of the French commanders caused the failure of the expedition, and the remnant of the fleet that had escaped the storms was captured or destroyed by the English fleet in the harbor of Sluys. An effort to renew the expedition in 1387 likewise failed, on account of the enmity of the Duke of Brittany toward the Constable Oliver de Clisson, thus saving England from French invasion.

Unsuccessful Attempts to Invade England.

In 1388, when Charles the Well Beloved was twenty-one years old, he was induced by the entreaties of his subjects and the advice of the Cardinal-Bishop of Laon to end the regency by assuming control of the government himself. The young king accordingly relieved his uncles, the Dukes of Burgundy and Berry, of their duties; and these powerful dukes left the court, not daring to resist the king's action. The Cardinal-Bishop of Laon, who had advised the king to dismiss them, was found dead on the day of their departure, with evidences of having been poisoned.

Charles VI. Assumes the Government Himself.

Charles the Well Beloved had no taste for the duties of royalty, and left the government to his ministers, of whom the most influential was the Constable, Oliver de Clisson. These ministers concluded a three

The Constable, Oliver de Clisson, and the King's Ministers.

years' truce with England, and introduced many useful reforms into the government, so that these years were comparatively tranquil.

Attempt
to Murder
the
Constable
de
Clisson.

The king's uncles now sought to destroy De Clisson, whom they bitterly hated. One night in June, 1392, the Constable was attacked and left for dead in the street by a band of bravos led by a nobleman named De Craon, whom the king's uncles had instigated to the deed. De Craon fled to the Duke of Brittany. Enraged by this attack upon one of the highest officers of state, the young king took an oath to signally avenge it. He demanded the surrender of De Craon, but the Duke of Brittany replied that he knew nothing of De Craon or his offense. Thereupon the king took the field against the Breton duke to punish him for his falsehood and for his complicity in the attempted murder.

The
Would-be
Assas-
sin's
Flight to
Brittany.

Insanity
and Im-
becility of
Charles
VI.

Regency
of Duke
Philip the
Bold of
Bur-
gundy.

De
Clisson's
Exile.

Peace.

Quarrels
of the
Dukes of
Orleans
and Bur-
gundy.

Civil War
between
the
Orleans
and Bur-
gundian
Factions.

Capture
of Paris
by the
Armag-
nacs.

Their
Partisans
Massa-
cred
in Paris.

On his march against the Duke of Brittany, Charles the Well Beloved was seized with a dangerous illness, which produced insanity. He partially recovered his reason soon afterward, but from this time he was never capable of sustained effort or close application; and during the rest of his life he was a hopeless imbecile, with frequent fits of violent mania, and with rare lucid rational intervals. As the king was incapable of administering the government, the Duke of Burgundy was made regent, and one of his first acts was to deprive De Clisson of the office of Constable and to drive him into exile. During one of the king's lucid intervals a definite treaty of peace was concluded with England; and the Princess Isabella, a child six years of age, was married to King Richard II. of England, A. D. 1396.

From 1400 to 1407 the Dukes of Orleans and Burgundy quarreled about the regency. Duke Philip the Bold of Burgundy died in April, 1404; but his son and successor, John the Fearless, continued all his father's pretensions, and intensified the quarrel with the Duke of Orleans, whom he caused to be assassinated November 23, 1407, thus making himself the real master of the French kingdom.

In 1410 a league was organized by the murdered duke's sons, the young Duke Charles of Orleans and his brother, with the Dukes of Berry, Bourbon and Brittany, and Count Bernard d' Armagnac and the Constable d' Albret, for the overthrow of Duke John the Fearless of Burgundy. The leader of this league was the Count d' Armagnac, whose daughter was married to the young Duke of Orleans; and thenceforth the partisans of the house of Orleans were known as *Armagnacs*.

Bernard d' Armagnac collected a large army in the South and West of France, and ravaged the country as far as the very gates of Paris. In 1411 the Armagnacs obtained possession of Paris, but were driven out by Duke John the Fearless of Burgundy and compelled to retreat to Orleans. The Duke of Burgundy then caused many of the adher-

ents of the Armagnacs in Paris to be put to death, and the streets of the capital were deluged with the blood of the defeated party.

The Armagnacs were now in a desperate situation, as they were outlawed by the king and pursued with brutal fury by the triumphant Duke of Burgundy. Their only alternative was to solicit the aid of England, and accordingly in 1412 they entered into a treaty with King Henry V. of England, agreeing to aid him to recover the former possessions of the Kings of England in the South of France. The young English king agreed to assist the Armagnacs with a force of four thousand select English troops. The discovery of these negotiations by the imbecile French king led to a civil war in France, which resulted in driving Duke John the Fearless of Burgundy from power, and he was forbidden to come to Paris without the king's permission, thus making the Armagnacs complete masters of the government. As the king was an imbecile, his son, the Dauphin Charles, was the real ruler of the French kingdom. The civil war ended in 1414 and reduced France to a very low condition.

Profiting by the weakness of France, King Henry V. of England claimed the French crown, and demanded the French king's daughter Catharine in marriage and the restitution of Normandy and of all the provinces ceded by England to France by the Treaty of Bretigny, threatening war in case of refusal. In consequence of the weak condition of France, the Dauphin did not resent the insult offered by the King of England; but offered him his sister Catharine in marriage, with a large dowry in money, and the duchy of Aquitaine and the viscounty of Limousin. The young English king instantly rejected the Dauphin's offer and invaded France, landing at the mouth of the Seine with an army of thirty thousand men, August 14, 1415, and laying siege to Harfleur, which surrendered to him a month afterward.

As the English army was greatly weakened by disease, King Henry V. determined to defer active operations until the next year, and marched northward toward Calais, where he intended to go into winter quarters. His army had now been reduced to eleven thousand men, and on his march to Calais he was attacked at Agincourt by an army of a hundred thousand Frenchmen under the Constable d' Albret, who endeavored to intercept his retreat, October 25, 1415. After a battle of three hours, the French were as signally defeated by the English at Agincourt as they had been at Crécy and Poitiers, through the heavy volleys of the English archers. Ten thousand Frenchmen were killed, of whom there were eight thousand knights, over a hundred noblemen and seven princes of the blood royal. Among the slain were the Constable d'Albret and the Dukes of Alençon and Brabant. Fourteen thousand were taken prisoners, among whom were the Dukes of

**Outlawry
of the
Armagnacs.**

**Their
Alliance
with
Henry V.
of
England.**

**Civil War
and Over-
throw
of Duke
John the
Fearless
of Bur-
gundy.**

**French
Crown
Claimed
by Henry
V. of
England.**

**His
Rejection
of the
Dau-
phin's
Offer and
Invasion
of France.**

**Battle of
Agin-
court.**

Orleans and Bourbon. After the battle of Agincourt the English king retired to Calais, as the weakened condition of his army prevented him from following up his victory.

The
Constable
de Armag-
nac
and the
Dauphin.

The Count d' Armagnac was now made Constable of France. The Dauphin died in December, 1415, and was succeeded by his brother John, Duke of Touraine, who died a little more than a year afterward, believed to have been poisoned by the Constable. The French king's third son, Charles, a boy of fourteen, now became Dauphin. He was fully devoted to the Armagnacs, among whom he had been educated, and was wholly under the influence of the Constable d' Armagnac, who undertook to remove the queen from power by inducing the Dauphin to punish her for her scandalous life. Her paramour was seized, tortured, and drowned in the Seine; while the queen herself was sent into an honorable but strict captivity in the castle of Tours.

Queen
Isabella
and Her
Para-
mour.

Isabella
and Duke
John the
Fearless
of Bur-
gundy.

Thenceforth Queen Isabella entertained the most furious and vindictive hatred toward her son. Duke John the Fearless of Burgundy had maintained a sullen neutrality throughout the war with the English, and he and Queen Isabella had hitherto been declared enemies. Their hatred of the Armagnacs was now their bond of sympathy and union. Before the queen had been long in confinement she contrived to open negotiations with the Duke of Burgundy, who marched to Tours with a military force and released her.

Civil War
Renewed.

English
Captures.

Bur-
gundian
Capture
of Paris
and
Massacre
of Orlean-
ists.

Queen Isabella declared herself regent of France, and the civil war was renewed with increased fury. The English took advantage of the distracted state of the kingdom, and captured Caen, Bayeux and some other towns in Normandy. In May, 1418, the Burgundians entered Paris, being admitted by a citizen who had become angry with the Constable d' Armagnac. Thereupon a frightful massacre of the Orleanist faction followed; the Constable, several bishops and many nobles being cruelly put to death. The streets of Paris were a general scene of massacre for three days; a band of Parisian assassins called *Cabochiens*, under the leadership of a butcher named Capeluche, taking up the work of the triumphant Burgundian faction.

Isabella
and the
Duke of
Burgundy
Enter
Paris.

One of the Orleanist leaders secured the Dauphin's escape to Mehm at the beginning of the massacre. Several weeks afterward the queen-regent and Duke John the Fearless of Burgundy entered Paris and were welcomed with joy. The Cabochiens resumed their bloody work, and were restrained with difficulty by the Duke of Burgundy, who was obliged to hang their leader, Capeluche.

Conquest
of Nor-
mandy by
Henry
V. of
England.

Early in 1419 King Henry V. of England took Rouen and conquered all of Normandy. Both the Burgundian and Orleanist factions endeavored to open negotiations with the invader; but he haughtily refused to treat with either, and marched to Pontoise, whence he men-

aced Paris. The threatened English conquest of all France now caused the factions which distracted the kingdom with civil war to become reconciled for a short time.

Tauneguy Duchâtel, the Orleanist, or Armagnac leader who had effected the Dauphin's escape from Paris, resolved to put an end to the life of Duke John the Fearless of Burgundy, knowing that his professions could not be relied upon. Accordingly, while the Burgundian duke was engaged in a conference with the Dauphin on the bridge of Montereau he was attacked and assassinated by Tauneguy Duchâtel and other Armagnac leaders, September 10, 1419.

The assassination of John the Fearless produced the most serious results. Philip the Good, the murdered duke's son and successor, at once entered into an alliance with the English, sinking all patriotic considerations in his desire to avenge the murder of his father. The queen-regent, who desired to punish her son, the Dauphin, supported the new Duke of Burgundy. The Parisians, who were devotedly attached to the Burgundian duke, also espoused the English cause, thus opposing their own king.

The queen-regent's party at once opened negotiations with the English; and in April, 1420, the insane King Charles VI., at the dictation of his queen and Duke Philip the Good of Burgundy, signed the Treaty of Troyes—by far the most humiliating treaty ever subscribed by a French sovereign. It was agreed that Henry V. of England should marry the Princess Catharine, the French king's daughter; that he should be declared regent of the French kingdom and heir to the French crown at the death of the imbecile Charles VI.; that the crowns of France and England should thereafter be permanently united under one sovereign; and both the contracting parties bound themselves to enter into no engagement whatever with the French king's son Charles, "calling himself the Dauphin of Vienne," except by the mutual and unanimous consent of all parties to the treaty.

Thus the demented Charles VI. was forced to betray his country and repudiate his own son. The civil war in France between the Burgundian and Orleanist factions had reduced French courage and patriotism to so low a state that this treaty—the most humiliating transaction in French history—was joyfully received throughout Northern France. After the terms of the treaty had been settled, Henry V. and the Princess Catharine were married with great pomp at Troyes, June 2, 1420.

In the meantime the Dauphin Charles and his partisans had retired south of the Loire, where the people were favorable to the Dauphin, who was the last champion of French national independence against foreign dominion, notwithstanding his despicable character and his lack of military skill.

Short
Truce in
the Civil
War.

Assas-
sination
of Duke
John the
Fearless
of Bur-
gundy.

Alliance
of Duke
Philip the
Good of
Bur-
gundy,
the
Queen-
Regent
and the
Parisians
with the
English.

Treaty of
Troyes.

Henry V.
of
England,
Regent
and Heir
to the
French
Crown.

Weakness
of France.

Marriage
of Henry
V. and
Princess
Catha-
rine.

The
Dau-
phin's
Stand
for Inde-
pendence.

Deaths of
Kings
Henry V.
and
Charles
VI.

Infant
Henry VI.
Crowned
at Paris
as King of
England
and
France.
Charles
VII.

English
and Bur-
gundian
Alliance.

Abject
Poverty
of King
Charles
VII.

Regency
of the
Duke of
Bedford.

Despair
of Charles
VII.

Charles
VII.
Crowned
at
Poitiers.

His
Milanese
and
Scotch
Allies.

His
Defeats.

Distaste-
ful
Marriage
of the
Countess
of

Hainault
and the
Duke of
Brabant.

King Henry V. of England died August 31, 1422. His son and heir was but nine months old. The insane King Charles VI. died at Paris less than two months later, October 21, 1422. The infant son of Henry V. was crowned at Paris as Henry VI., King of England and France. At the same time the Dauphin, the son of Charles VI., was proclaimed King of France at Melun with the title of Charles VII. John, Duke of Bedford, the uncle of the infant King Henry VI., became the English regent of France. His main support was his alliance with Duke Philip the Good of Burgundy. The French national party repeatedly sought to detach the Burgundian duke from his alliance with the English, but without avail, and in 1423 that alliance was strengthened by the marriage of the Duke of Bedford with one of the sisters of the Duke of Burgundy.

When the Dauphin became the rightful King of France by the death of his father Charles VI., in 1422, he was so poor that a shoemaker refused to give him credit for a pair of shoes. When the infant Henry VI. was peaceably crowned at Paris most of the great cities of France sent deputies to swear allegiance to the English, and the wise administration of the Duke of Bedford appeared to have reconciled the French to an English government. Charles VII. himself seemed to have lost all hope, as he abandoned himself to indolence and dissipation, neglecting public affairs. His friends vainly sought to inspire him with better thoughts; and one of them, when asked his opinion of some festival which occupied the young king's attention, replied: "Sire, I do not believe it possible for any one to lose a kingdom with greater gayety."

Charles VII. caused himself to be crowned King of France at Poitiers, and established his government at Bourges, wherefore the English contemptuously styled him "King of Bourges." But his party was by no means contemptible; as he was sustained by almost all of France south of the Loire, by the Duke of Anjou and by the Counts of Alençon and Clermont. He also had the aid of a large body of troops furnished by the Duke of Milan and by the King of Scotland. The Scots in his service were commanded by the Earl of Douglas, whom Charles VII. created Duke of Touraine. The Scotch Earl of Buchan was made Constable of France, but soon became a prisoner to his enemies. In 1423 and 1424 Charles VII. was unable to obtain any advantage, and was beaten by the Duke of Bedford in two pitched battles.

A peculiar circumstance now prevented the English and the Burgundians from acting together in perfect accord and with the vigor essential to follow up their successes. This was the distasteful marriage contracted by Jacqueline, Countess of Hainault and Holland, with the Duke of Brabant, the cousin of Duke Philip the Good of Burgundy, who was his nearest relative and heir. Unable to endure

her husband, the countess fled from Hainault in 1421, obtained from the deposed Pope Benedict XIII. (Pedro de Luna) a decree of divorce, and soon afterward married Humphrey, Duke of Gloucester, a younger brother of the Duke of Bedford. This marriage menaced the Burgundian duke's right of succession to Jacqueline's territories. Duke Philip the Good therefore interfered, encouraged the Duke of Brabant to resist, challenged the Duke of Gloucester to mortal combat, and captured Jacqueline and held her in captivity at Ghent until the case could be decided by the legitimate Pope, Martin V.

Thus a breach was opened between the English and the Burgundians, and the Duke of Bedford lost faith in the Duke of Burgundy, whose defection from the English cause he considered only a question of time. The breach was still further widened by the decision of Pope Martin V., who divorced Jacqueline and Humphrey. Jacqueline escaped from the custody of Duke Philip the Good of Burgundy, and a bitter struggle followed between her and the Burgundian duke, in which the countess was defeated. Humphrey submitted to the Pope's decision and returned to England, while Jacqueline was forced to recognize the Duke of Burgundy as the heir to her dominions and to promise not to marry again without his consent.

These transactions produced a suspension of hostilities for several years between the French and the English. But King Charles VII. did not take advantage of this respite; and the jealousies and plots of his adherents, along with the weakness of his own character, rendered his position more critical and embarrassing with the progress of time.

Finally the Duke of Bedford resolved to try a decisive campaign; and in October, 1428, he laid siege to Orleans, whose capture would open the entire region south of the Loire to the English. Orleans was defended by Dunois, one of the bravest of the French knights. Both sides were very well aware that if Orleans would be captured the fate of France would be decided. The English besieging force was commanded by the Earl of Salisbury.

Unable to relieve Orleans, Charles VII. was preparing to yield to his unhappy fate and to retire into Dauphiny; but was diverted from this disgraceful course by the exhortations of his mistress, the famous Agnes Sorel, whose many commendable virtues somewhat atoned for her only crime.

The English met with a great loss in the death of their commander, the Earl of Salisbury, who was killed by a cannon-shot while directing the siege; but this loss was atoned for early in 1429 by the total defeat of the French army in a sally while trying to intercept a convoy of herrings that were being conveyed to the English camp, wherefore this action was called the *Battle of the Herrings*.

**Their
Divorce.**

**Marriage
of the
Countess
with the
Duke of
Gloucester.**

**Rupture
between
the
English
and Their
Burgundian
Allies.**

**Second
Marriage
of the
Countess
of
Hainault
Annulled.**

Truce.

**Weakness
of Charles
VII.**

**English
Siege of
Orleans.**

**Charles
VII. and
Agnes
Sorel.**

**Battle
of the
Herrings.**

Rupture
between
Duke
Philip the
Good of
Burgundy
and the
English.

After this French repulse the Count of Clermont retired from Orleans with two thousand of the garrison, thus leaving the people of the beleaguered city alone to defend themselves against the English. Reduced to great extremities, and without any hope of succor, they offered to surrender the city to the Duke of Burgundy, to be held in trust for their duke, who had been in captivity in England since the battle of Agincourt. The Duke of Burgundy agreed to the proposal; but the Duke of Bedford, whose distrust of the Duke of Burgundy had steadily increased, rejected the proposal; whereupon Duke Philip the Good retired to Flanders in anger, and ordered all his vassals to withdraw from the English army.

Turn in
the Tide.

When Orleans, the last stronghold of the French, was thus on the point of surrender, the beleaguered city was relieved, and the deliverance of Charles VII. effected, by one of the most extraordinary circumstances recorded in history.

Jeanne
d' Arc.

Joan of Arc, or Jeanne d' Arc, a poor peasant girl of Domremy, in Lorraine, about seventeen years of age, had been told by a prophecy that France could be delivered only from its English invaders by a virgin; and her mind became impressed with the belief that she herself was divinely commissioned by the Lord God Omnipotent to effect this great object.

Her
Child-
hood and
Family
Relations.

Jeanne d' Arc was born January 6, 1412, in the village of Domremy, on the river Meuse, on the borders of Lorraine and Champagne. Her father was a poor peasant, having only a few sheep and cattle. He had three sons and two daughters. Jeanne never learned to read or write. She usually made two crosses at the top of the letters which she dictated. She was taught to sew and spin, to repeat the Pater Noster and the Credo. All accounts say that she was simple, chaste, modest, patient, charitable and pious. Said one: "I would that God had given me as good a daughter as she was." An English commissioner said that he could not learn anything about her that he would not have wished to find in his own sister.

Her
Domestic
Employ-
ments.

Jeanne worked in the field with her father, plowing, weeding, harvesting, and she also watched the sheep. She spun and assisted in the household work, and when she had no work to do she was found kneeling in the village church. While in the fields, whenever the church-bell rang, she knelt and prayed. She reproached the bell-ringer for not being always prompt, and promised him money if he would be more exact. A girl named Hauviette, her companion from childhood, thus testified concerning Jeanne: "Many's the time I have been at her father's; she was a good girl, simple and gentle." A laborer testified that she used to tend the sick and give to the poor. Said he: "I know it well; I was a child then, and she tended me."



JOAN OF ARC LISTENING TO THE VOICES

From the Painting by D. Maillart

She nourished her soul by prayer and the contemplation of nature. From her father's door she could see the borders of the great oak forest of the Vosges. Her favorite resort was a beautiful beech-tree that was visited by the country people, who danced under its shade, celebrated as the haunt of fairies. At her trial she asserted that her godmother told her that she saw fairies under that tree, but that she herself never did.

**Her
Favorite
Resort.**

Jeanne's visions came to her in midday in her father's garden, or on the blossoming heath; and these visions appeared to her as angels and saints, surrounded by an aureole of light. We have nothing but her account of these supernatural appearances, which were seen only by herself. She never varied from her statements, from first to last. Her faith in these visions was her support amid her trials, and the strength by which she overcame obstacles. She first beheld these visions when she was twelve years of age. One summer day she saw an extraordinary light while she was working in her father's garden, and a voice told her to "be good and trust in God." At her trial she said that she was frightened, and that from that moment she consecrated herself as a virgin to God.

**Her
Visions.**

A vision again appeared to her while she was keeping sheep alone in the meadows, and then she saw the figure of an archangel with wings and a very noble air, with other angels. She saw these figures "with her bodily eyes." She said that St. Michael told her that she was to save France, and that she must go to the aid of King Charles VII. Jeanne wept, and told the archangel that she could not mount a horse or command an army. The archangel told her to go to Vaucouleurs and find the captain there, who would send her to the king.

**Her
Vision
of an
Arch-
angel.**

This vision was in 1425, when she was only thirteen years old, and was the vision in which her mission was first revealed to her. She did not, however, at first believe that it was St. Michael. The vision was repeated three times, and the archangel spoke of "the pity that there was for the Kingdom of France." She afterwards saw two female saints—St. Marguerite and St. Catharine—who constantly talked to her. She called them her "Voices," and had the most profound respect for them. She kissed the earth where they had stood, and wept when they had gone because they had not taken her with them. Her Voices spoke to her twice or thrice a week, telling her that she must go and deliver France from the English invaders. Her soul struggled between her dread greatness of the task and its responsibility, and her conscientious sense of the duty to submit to this high call.

**Other
Visions
and
"Voices."**

As Jeanne grew up, the beautiful female saints continued their visits to her more frequently, floating in an atmosphere of light, their heads adorned with crowns, their voices gentle and sweet. She declared that

**Her
Mission.**

she had three counselors; one of whom remained near her, a second came and went, and the third advised with them. The conviction became gradually fixed in her mind that she was the person mentioned in an old prophecy of Merlin, current in the country, which declared "that a woman should one day destroy France, and a virgin from the Marches of Lorraine should restore it." With this conviction came this pure soul's resolution to consecrate her life to the work.

Her
Trials
with Her
Parents.

And now Jeanne had to encounter difficulties. Her father had suspected her condition of mind, and was troubled by it. He swore that he would rather see her drowned than go with the army. He was unable to understand her state of mind, and the prophetess was without honor in her father's house. Her hardest trial was to choose whether she would disobey her parents or the angels. Her parents endeavored to keep her at home by a trick. A young man cited her before the court of the Bishop of Toul, alleging that she had promised to marry him; but she went to Toul and easily convinced the officials that there was no truth in the assertion.

Her
Uncle's
Faith
in Her
Mission.

As she was resolved to go to Vaucouleurs, she obtained permission to visit an uncle and remain with him several days. This uncle's name was Durand Laxart, and he resided at the village of Petit Bury. He was her first convert, and at her request he proceeded to ask Captain Baudricourt to send her to King Charles VII.; but the captain considered it all nonsense, and told the old man that he had been deceived by his niece and that he had better go home and give her a good slapping. The old man's faith in his niece's mission was shaken by the captain's view of the matter, and he went back and informed Jeanne of it, but she induced him to take her to see Captain Baudricourt at Vaucouleurs. Jeanne's only arguments were her own strong conviction and her evident piety; but these finally broke down the coarse-minded captain's resistance, and he ended by sending her with an escort of seven men to King Charles VII. at Chinon, with a pass from Duke Charles of Lorraine.

Captain
Baudri-
court.

Jeanne
Starts
on Her
Mission.

Thus Jeanne d' Arc departed on her mission in February, 1429, when she was only seventeen years of age. She had to cross France through a country overrun by bands of both French and English soldiers, where there was neither road nor bridge, without female attendants. This was a perilous journey of about two hundred and fifty miles; but this pure-minded girl, full of faith, feared no danger and encountered none. She adopted a soldier's attire for protection, and did not lay it aside until she was taken prisoner.

Her
Soldier's
Garb and
Equip-
ment.

She probably felt justified in this by having heard in the Golden Legend that her patroness, St. Marguerite, had assumed a soldier's dress in an emergency. But her best protection was the purity of her

soul. There was an atmosphere of awe and religion around her. She was given the soldier's garb by the inhabitants of Vaucouleurs. Captain Baudricourt gave her a sword. Her uncle Laxart and another villager bought her a horse for sixteen francs. The people of Vaucouleurs followed her out of the town with good wishes, so much had their hearts been touched by her piety and sweetness.

A knight and a squire took charge of her escort, and one of her brothers was in the party. They had many doubts and suspicions, and some of her guard were at one time half inclined to throw her into a quarry as a sorceress; but she was calm and serene, and constantly assured them that they should safely reach the Dauphin. She desired to stop at every village to hear mass, however great might be their peril, and gradually impressed them with the same serene confidence. Said she: "Fear nothing; God clears the way for me. For this was I born." It appeared almost a miracle when they found themselves at the end of their journey eleven days after it had begun.

Her
Religious
Air.

She now considered how she would persuade King Charles VII. to trust himself, his cause and his armies to the guidance of a poor peasant girl. Her faith solved this question also. While the king was hesitating whether he would even admit her to an audience, she decided the question by the impression which she made on all who approached her, as she did at Vaucouleurs. Her confident words, her fervent and constant prayers, her frequent communions, her fastings, her holiness of life, her sweetness, her simplicity, her modesty, her good sense, created a movement in the public mind which few were able to resist.

Influence
of Her
Piety and
Virtues.

After deliberating three days, King Charles VII. consented to see her. Perhaps he would have refused if his affairs had not been so desperate, but even this ray of hope appeared sufficient to cling to in his despairing condition. Besides, in overcoming the first and smaller difficulties, Jeanne constantly acquired additional force by which to overcome future and greater ones. The mere fact that she had been able to come to the king through such perils encouraged him to believe in her. Her hopeful and confident promises of relieving Orleans, which she uttered on her journey, had been reported to the besieged in that city; and Dunois, the commander of the garrison, sent to King Charles VII. to inquire as to the meaning of these rumors. An influence thus appeared to flow out from her own deep faith, to create a prestige, an enthusiasm in other minds.

Jeanne
and King
Charles
VII.

For the purpose of proving the maiden's power, King Charles VII., upon admitting her to an audience, mingled with his courtiers; but Jeanne went to him directly, and was not embarrassed, though he denied that he was the king. Said she: "Gentle Dauphin, my name is

Her Visit
to the
King.

Jeanne la Pucelle. I come from the King of Heaven to tell you that you are the lawful heir of France, son of the king, and that I am to deliver Orleans, and then take you to Rheims to be crowned King of France."

**Her
Revela-
tion
of His
Prayer.**

It is also said that she revealed to the king what was known only to himself, herself and God—that recently in his oratory he had silently prayed that if he were the true heir to the French crown he might recover his kingdom, but if he were not the true heir that he might at least escape to Spain or Scotland.

**Views as
to Her
Mission.**

At this time, March, 1429, Jeanne was over seventeen years old. She was beautiful, of a fine figure, tall, and had a sweet and penetrating voice. Many were in favor of confiding in her at once. Among these were the Duke d'Alençon and the nobles from Lorraine. But old and more cautious statesmen desired more evidence. So it was decided to send her to Poitiers, where were the Parliament and a university, and to consult the doctors and the theologians, as well as the wisest of the civilians assembled there.

**Her New
Trial.**

Here she encountered a new trial. The spirit was now to be examined and judged by the letter. Jeanne perceived that the struggle would be hard, but she knew that she should surmount it. Said she: "I know well that I shall have hard work to do at Poitiers, but my Master will aid me. Let us go, then, in God's name."

**Her
Examina-
tion at
Poitiers.**

It is very interesting to see how she evaded the difficulties, overcame the objections, and quietly set aside the learned cavils of the doctors by the simplicity and directness of her replies. They first asked her what signs she could show them to prove her mission. She answered: "I have not come to Poitiers to show a sign. Give me some men-at-arms and lead me to Orleans, and I will then show you signs. The sign I am to give is to raise the siege of Orleans." One of the doctors responded thus: "But if God wished to deliver the city he could do it without soldiers." Jeanne replied: "The soldiers will fight, and God will give them the victory." Brother Seguin of Limousin asked her, in his provincial dialect, in what idiom her angels spoke. She answered: "In a better idiom than yours." Said he, somewhat angrily: "Do you believe in God?" Jeanne replied: "I have more faith in God than you have." The sharp man was thus silenced.

**Continued
Examina-
tion.**

Still the doctors proceeded with their examinations, asking repeated questions and suggesting many learned difficulties. Said Jeanne: "Why do you ask me all these things? I do not know even my A, B, C; but I have come, by God's command, to raise the siege of Orleans and crown the king."

**The
Doctors
Decide
in Her
Favor.**

Having nothing more to say, the doctors finally decided in the maiden's favor, to which they were somewhat influenced by the great rever-



VICTORIOUS ENTRY OF JOAN OF ARC INTO ORLÉANS

From the Painting by J. J. Scherer

ence which she inspired among the people of Poitiers by her holiness and piety, as she had before done at Chinon and Vaucouleurs. Jacques Gelu, Archbishop of Embrun, also took the same view in a treatise which he composed in reply to questions asked him. The devil was not believed to have any power over a virgin. Therefore, as her power could not be from below, the logical inference was that it was from above.

King Charles VII. then assigned Jeanne a command. A brave and wise counselor of the king was to attend her as esquire. She had two pages, two heralds, a chaplain, valets and guards. In a letter to his mother, Guy de Laval thus referred to the maiden: "It was beautiful to see her, in white armor, sitting on a black horse, with a small ax in her hand."

**Jeanne
Takes
Com-
mand.**

The Voices told her to send for an old sword, marked with five crosses, which was behind the altar in the chapel of St. Catharine de Fierbois. The armorer went; and such a sword was found among a heap of old weapons which had formerly been given to the chapel, and which lay near the altar. But what Jeanne loved most was her standard; on one side of which was a likeness of the Saviour, seated on the clouds of Heaven, with angels adoring Him; while on the other side was written *Jhesus Maria*. Jeanne always carried this standard in the midst of battle, seldom using her sword; as she said that she did not wish to kill any one, and that she loved her standard forty times more than her sword.

**Her Arms,
Armor
and
Standard.**

The soldiers of whom Jeanne now assumed command were almost as savage as wild beasts, but she soon tamed them. She sent all bad women out of the camp. She made the troops and their officers confess and cease swearing. La Hire, who had feared neither God nor man, no longer ventured to utter an oath. Observing his embarrassment for want of his accustomed expletives, Jeanne permitted him sometimes to swear by his staff. Says Michelet: "The devils had been changed into little saints."

**Her
Reform of
the Army.**

As the troops marched along the banks of the Loire from Blois to Orleans, in beautiful spring weather, Jeanne had an altar erected in the open air, where they all communed. They had been made young again by a generous ardor, which had broken through the crust of evil habit and sin, and which allowed some ray of love to warm their hearts. At night she lay down in her armor. She had no fear. She desired to go up on the side of the river where the English had built their castles or forts around Orleans. Seized with a peculiar awe, the English allowed her to enter Orleans, April 29, 1429; and in eight days she drove the English from the city, which they had been besieging for eight months.

**She
Leads the
French
Army to
Orleans.**

**Her
Relief of
Orleans.**

French
Ardor.

English
Rage.

Few events in military history surpass the valor and skill with which Jeanne d' Arc planned and executed the attacks on the English forts, or the ardor which the French troops, inspired by her, manifested in their repeated assaults. The English, inflamed by rage, cursed her and insulted her, but always fled before her. She wept upon beholding the dead bodies of the enemy, slain without confession. When Talbot, the English commander, threatened to have her burned to death, she exclaimed: "Come out; and if you can take me in single combat you *may* burn me."

Dunois's
Testi-
mony.

Dunois testified: "Before she came to Orleans eight hundred or one thousand of my soldiers could not resist two hundred English. After she came, four hundred or five hundred of mine could conquer any number of English soldiers. I think she was sent by God, and her skill in war was more divine than human. I saw it in many things—in this among the rest. May 27, early, we attacked the Boulevard of the Bridge. Jeanne was wounded by an arrow, which entered half a foot, between her neck and shoulder. She went on fighting as before. The battle lasted all day. At eight in the evening I thought we ought to retreat. La Pucelle came to me and asked me to wait a little longer. She then went into a trellis of vines, alone; remained in prayer half an hour; returned, and seizing her banner in her two hands, went to the ditch. As soon as they saw her the English trembled and were taken with a panic. Our soldiers, on the other hand, seemed inspired with new courage, and assailed the fort, meeting no resistance."

She
Turns
Defeat
into
Victory.

Jeanne had to meet the opposition of some of the French officers, who desired to act without her or against her advice, and left her out of their councils. She sprang up suddenly at night, while sleeping with Charlotte, a daughter of the treasurer of the Duke of Orleans, and exclaimed: "My God! The blood of our people is running on the ground. It was ill done. Why was I not wakened? Quick—my arms, my horse!" She galloped off at full speed, and met the French troops fleeing. When they saw her they turned back, attacked the English fort again and captured it. She then returned to the city; but took only a few slices of bread, dipped in wine and water, for refreshment, which was sometimes the only nourishment she took during the entire day.

Jeanne
and the
French
Officers.

Jeanne resolved to pass the whole of Ascension Day in prayer. The French captains took advantage of her absence to have a little consultation about their position. They apparently regarded her inspiration as better to animate than to direct, better to impel than to guide, better in the field than in the council. But their wisdom was folly in comparison with her inspiration. She chose the means with as much wisdom as she pursued the end with zeal. She observed that they were

concealing something from her, and said: "Tell me what you have determined. I can keep this secret and greater ones also."

**Her
Replies
to the
Officers.**

It appears that the French officers had resolved to wait for reinforcements before attacking the strongest forts of the English before Orleans; but Jeanne said: "You have been at your counsel, I at mine. The counsel of my Lord will stand; yours will come to naught. Let all be ready early to-morrow for the attack. Much blood will flow, and I also shall be wounded." Yet this proud and firm nature was melted to tears by the cruel insults of the English. Said she: "The King of Heaven knows that they speak falsely." Presently she said that she felt inwardly and outwardly consoled, because she had news from her Master.

**Her
Desperate
Assault
on the
English
Fort.**

The French captains had resolved not to yield to her, and refused to open the gates; but the next morning after Ascension Day she forced them by her overpowering energy to do so, and hurled an impetuous assault upon the principal fort of the English. This fort was so strongly intrenched by the river and a deep fosse as to be well-nigh impregnable, and was garrisoned by the flower of the English chivalry. The Duke d' Alençon afterwards examined this fort, and said that he would have undertaken to defend it for seven days against any force that could have been brought against it. But all of Jeanne's predictions were verified that day. Having crossed the ditch and been the first to plant a ladder against the walls, she was wounded. They carried her from the walls and took off her armor. She was overcome by pain and fright, and began weeping; but presently her Saints appeared to her, and she recovered her heroism.

**Jeanne
Wounded**

**Her
Renewed
Attack.**

Pulling the arrow from her wound with her own hands, she said that she would rather die than have the charms muttered over the wound which were usually used by the soldiers. She prayed earnestly to God, and was consoled. In the meantime the French, wearied with the long and useless struggle, were everywhere retreating. Long after noon had passed, the English appeared to have gained the day; but Jeanne implored the French officers to renew the attack, and, seeing her standard near the walls, she rode toward it, exclaiming: "If it touches the walls we shall enter!"

**Capture
of the
English
Fort.**

As soon as the French troops saw her they turned and rushed forward in an overflowing tide against the fort and commenced climbing its walls. The English, having believed that she had been killed, were terrified as at the sight of an apparition, and fled. A shot struck down the bridge over which the English commander was passing into the fort, and he was drowned in the ditch. At the same moment the people of Orleans opened their gates, and multitudes of them attacked the fort from the other side. Instantly the fort was occupied, and its de-

**Rejoicing
in
Orleans.**

renders were driven out or slain. The bells of Orleans rang all night for joy, and the *Te Deum* was chanted in the churches.

Jeanne
Allows
the
English to
Retreat
Unmo-
lested.

The English were in full retreat the next morning, which was Sunday. Jeanne would not permit them to be pursued, but had an altar erected in the plain in full sight of the fleeing foe. Said she: "For the love of St. Dimanche (Sunday) do not kill them to-day. Do not attack them first. My Master does not wish us to fight to-day. Let them go—that is enough."

Jeanne
Urges the
Corona-
tion of
Charles
VII. at
Orleans.

When the first part of her prediction was thus accomplished, Jeanne desired to fulfill the rest. Said she: "Now, noble Dauphin, let us march to Rheims. I shall last only a year, or a little longer; I must be well employed." The politicians smiled at what they considered a childish folly in the maiden, thus to insist on the ceremony of coronation; but her folly was wisdom, as the great mass of the people thought they ought to accept as their king him who was the rightful heir, and who should be regularly crowned. Jeanne's assertion was to the multitude like a voice from heaven, concerning the first point, in the king's behalf. If he were crowned at Rheims the French nation would accept him as its true and legitimate sovereign. Jeanne, who was one of the people, understood this better than the courtiers; and, fortunately for the king, she was able to overrule the selfish and timid counsels of the courtiers, and to induce the king to undertake this perilous march of about two hundred miles through the midst of his most relentless enemies.

Her
Capture
of
Jargeau.

By Jeanne's wisdom and valor, the town of Jargeau, twelve miles from Orleans, was taken by storm. Presently the celebrated Falstaffe arrived with large reinforcements for Talbot; but Jeanne constantly encouraged and animated afresh the doubting Frenchmen. Said she: "If these English were hanging to the clouds we should get them." She asked the officers: "Have you good horses?" They inquired: "What! must we fly?" She replied: "Oh, no! But you will need them to-day in pursuing the English. The gentle king will have the greatest victory to-day he has ever won." Well did Jeanne fulfill the prophecy; as Creçy, Poitiers and Agincourt were avenged on that day. Falstaffe fled; Talbot and other English officers were taken prisoners, and two thousand English were slain, at Patay, where, four months before, Falstaffe, with two thousand English, had defeated Dunois at the head of four thousand French.

Her
Anima-
tion of the
French
Officers.

Her
Victory at
Patay.

Her
Kindness
to the
English
Prisoners.

Jeanne wept at the sight of this bloodshed, and endeavored to prevent the French from ill-treating their prisoners. One of the prisoners was struck on the head near her; whereupon she sprang from her horse, held his head in her arms, had a priest brought to him, comforted him, and encouraged him to face death with courage.

The French people had faith in Jeanne, but the nobles doubted and distrusted her. She was always obliged to overcome their resistance. They did not believe that she could take Orleans, but she took it. They lacked courage to go to Rheims, and offered a campaign on the Loire instead. She accepted their offer, and ended the campaign in a week, taking Jargeau, June 12, 1429, and Baugency after a siege of two days, June 15-17, 1429, and routing the hitherto victorious Talbot and Falstaffe at Patay, June 18, 1429. On that day (June 18, 1429) the English prestige came to an end, and one fortified city after another had opened its gates to the French king. The French generals offered no more positive resistance to Jeanne's commands; but some jealous hearts were filled with envy of her influence, and these sought privately to weaken her power over King Charles VII.

Skept-
icism
of the
French
Nobles.

Jeanne's
Repeated
Victories.

Jealousy
of the
French
Officers.

During the entire march to Rheims, the king's counselors were always advising one thing, while Jeanne was urging another. When they arrived at Troyes the officers declared that they could not take so large and well defended a town, and that it could not be left in their rear with safety, so that they had better return. The Archbishop of Rheims was of this way of thinking, but one old counselor argued more wisely, reconciling earthly and heavenly wisdom. Said he: "When the king undertook this march he did so not because of his great force or abundance of money, or because it seemed possible, but merely because Jeanne said, 'Go and be crowned at Rheims!' Let us now do as she says. Ask her if we shall attack the city."

Doubts
of the
Royal
Coun-
selsors.

One Ex-
ception.

Jeanne, being then called, asked: "Shall I be believed?" The king replied: "If you say what is reasonable I will believe you." Jeanne repeated: "Shall I be believed?" The king replied: "Yes!" Jeanne then said: "Then, noble Dauphin, tell your people to assault the town; for, by my God, you shall enter Troyes, by force or love, in two days." Said the Chancellor: "If we could be sure of entering in six we would wait; but I have my doubts of it." Jeanne replied: "Six? You shall be masters of Troyes to-morrow!" She then led them to the assault and took Troyes, July 9, 1429.

Jeanne's
Capture
of Troyes
by
Assault.

Jeanne next led the victorious French into Rheims, July 15, 1429; and King Charles VII. was crowned in that city with all the usual ceremonies, July 17, 1429. On this occasion Jeanne occupied the highest place, holding her standard in her hand. She then cast herself on her knees, weeping, and said: "O gentle king, now is accomplished the will of God, that I should raise the siege of Orleans and bring you to be crowned here, to show that you are the right king and that the kingdom belongs to you."

Her
Entry into
Rheims.

Corona-
tion of
Charles
VII. at
Rheims.

Touched by the sight of the people, who came singing hymns to welcome the king, Jeanne said: "Oh, the good people! When I die I

Jeanne's
Ex-
pressed
Desire to
Return
Home.

should like to be buried here." Dunois asked: "When will you die, Jeanne?" She replied: "I cannot tell—when God wills. I would that he would let me return to my father and mother, and keep sheep again. They would be so glad to see me. But I have done what the Lord commanded."

Wallon's
Account
of Her
Exploits.

The old chronicle says that Jeanne turned her eyes toward heaven, and all the lords who were present never saw so clearly, as in her looks then, that she came from God. Quoting the words of the French generals, Wallon says that the English had become thoroughly demoralized; and this remarkable maiden had in one week taken all the principal English fortresses on the Loire, defeated the best English officers and troops in the field, caused all the great cities to open their gates, and had marched to Rheims without opposition through a territory which had been wholly in the possession of the English a month before. Wallon says that Jeanne inspired a wonderful enthusiasm, and also displayed an extraordinary military ability. She rode her horse and wielded her lance like an old knight. She appeared to understand the details of war by intuition.

Her
Constant
Piety and
Modesty.

The French people had good reason to believe in the heroine. Her modesty had not been impaired by her great fame. She claimed no merit, but said: "My work is but a ministry." She exhibited the same constant piety as before, observed daily prayers and masses, and maintained the same purity of life. In her presence evil thoughts departed from the most impure minds. Every night she staid with the most virtuous women in the place where she might be.

No Pre-
tensions
to Mir-
aculous
Power.

The heroine made no pretensions to miraculous power, although she performed works almost miraculous. Said one: "Nothing like these acts of yours have been told of, even in any book." She replied: "My Master has a book which the wisest clerk has never read." When some women of Bourges asked her to touch crosses and chaplets, she laughed, and said: "Touch them yourselves; they will be quite as good."

Jeanne
Asks the
King to
Allow Her
to Return
Home.

Jeanne now felt that she had finished her mission, and she implored King Charles VII. to permit her to return to her home and her sheep. The old chronicle says that it was great pity to hear her ask to be allowed to go back to her peasant's home and tasks, as her reward in the midst of her great triumph. Two of her brothers, Pierre and Jean, had followed her to Rheims, where she was met by her father Arc and her uncle Laxart.

Dom-
remy's
Exem-
ption.

Jeanne's
Family
Ennobled.

The letters-patent of King Charles VII. exempted the village of Domremy from all taxes, for the sake of this renowned heroine, Jeanne d' Arc, the *Maid of Orleans*. Charles VII. also gave letters of nobility to the young maiden and to all her family, including the female descendants.

Still more remarkable was the tribute paid to the virtues of the valiant Maid of Orleans in after-times. After the allied armies had defeated the Emperor Napoleon I. in the memorable campaign of 1814, they came to the village of Domremy while on their march to Paris. At that hallowed spot the German troops refrained from plunder or from doing any injury to the inhabitants, out of respect to the memory of this renowned heroine, this saviour of France in the fifteenth century.

Respect
of the
Allies for
Domremy
in 1814.

Jeanne felt that her mission was ended when King Charles VII. was crowned at Rheims. Thenceforth he had a smooth way ahead of him, and cities and towns opened their gates before him wherever he went. The sagacity of the heroine's judgment was vindicated by the result, as all France now appeared ready to submit to its legitimate, native king.

Triumph
of Charles
VII.

Jeanne's mind now became clouded, though it was still full of energy. She lost ground on the whole, both before the foreign enemy and among her own countrymen, though she still manifested an heroic and almost superhuman courage, and though she still gained victories. Hitherto she had succeeded in everything that she had undertaken, but thenceforth she sometimes failed.

Jeanne
Loses
Ground.

Jeanne's first reverse was under the walls of Paris. Eventually, the French officers, jealous of her fame, allowed Duke Philip the Good of Burgundy, the ally of the English, to make her a prisoner in a sally from the town of Compiègne, May 23, 1430. The valiant maiden had a premonition of her fate, and had foretold it, but she did not lose her wonderful force of character in full view of this sad prospect.

Her
Capture
by Duke
Philip the
Good of
Burgundy
at Com-
piègne.

At the moment of her great danger under the walls of Compiègne the bells were rung to summon the soldiers to her rescue. This last homage was useless, as none came to the heroine's relief. The governor of the city treacherously ordered the gates to be closed against her in order to shut her out. Jeanne had rebuked this infamous man for his evil habits. He afterwards came to a tragic end, his wife having persuaded his barber to strangle him.

Her
Capture
Effected
Through
French
Envy and
Treach-
ery.

Thus the heroic Maid of Orleans was taken prisoner by her enemies when she was only eighteen years of age, after a military career of but a year. The English thirsted for the blood of the young heroine, whose only crime was that of bravely and patriotically defending the independence of her native land; and the Duke of Bedford, the English regent in France, endeavored to buy her from the Burgundians, in which he finally succeeded by the instrumentality of the Church. The Bishop of Beauvais and the Inquisitor-General demanded her of Jean de Ligny, who finally sold her to the English for ten thousand francs. Jean de Ligny's wife threw herself at her husband's feet and entreated him not to dishonor himself, but he had taken the money.

Jeanne
Sold
to the
English
by the
Duke of
Bur-
gundy.

Her
Captivity
at Rouen.

Her
Trial
There for
Sorcery
by the
Bishop of
Beauvais.

A
Travesty
on
Justice.

Jeanne's
Courage
before
this
Priestly
Court.

Her Ex-
amination
as to Her
Standard.

After passing six months in different prisons, the heroic Maid of Orleans was taken to Rouen and placed in an iron cage, with fetters on her limbs. Although she was to be tried by an ecclesiastical court for heresy and sorcery, she was kept in the English prison in the capital of Normandy, and was guarded by rude soldiers, who did not scruple to offer her coarse insults. The trial was conducted by Pierre Cauchon, Bishop of Beauvais—a name, like that of Caiaphas, doomed to eternal infamy as a cruel persecutor who sought, under the forms of law and justice, pretexts to satisfy the malice of vindictive foes by the judicial murder of an innocent captive.

Barante says that the entire judicial proceeding was a series of falsehoods, of traps set for the unsuspecting victim—repeated violation of justice and established rights, under a hypocritical appearance of following the customary rules. A priest who pretended to be her friend was sent into her prison, after which notaries were placed behind her walls to write down what she might say to the priest. The notaries were ashamed of such a task, and declined to perform it.

When brought before an assembly of doctors and divines this poor girl displayed a courage as great as she had ever exhibited in leading the hosts of France to battle and to victory. The doctors and divines who tried her allowed her no counsel, but her honesty and good sense were the best helps by which she escaped the snares in which they endeavored to entrap her. She gave way to neither anger nor fear in consequence of their threats and violence. The assembly was frequently astonished by the readiness and beauty of her answers. They asked her if she knew that she was “in the grace of God.” She replied: “It is a great thing to answer such a question.” Jean Talri, one of the assessors, remarked: “Yes, Jeanne, it is a great question, and you are not bound to answer it.” The bishop cried out to the assessor: “You had better be silent.” Jeanne replied: “If I am not, may God make me so; if I am, may God keep me so. But if I were not in the grace of God, I should not have known what to do.” The manuscript says: “They were much astonished, and for that time finished the examination.”

They asked her again about her standard. She replied: “I carried it instead of a lance, so as not to kill any one. I have never killed any one.” For the purpose of accusing her of magic, they asked her what virtue she supposed there was in the standard. She answered: “I said to it, ‘Go boldly among the English,’ and then I followed it myself.” They asked her why she brought it to the altar at Rheims. She replied: “It had been where there was danger; it was right that it should be where there was honor.” They inquired: “What did the people mean in kissing your hands, feet and garments?” She re-

sponded: "The poor people came gladly to me because I did them no wrong. I supported and helped them, as I had the power." Thus simple, innocent truth was too much for craft.

Jeanne sometimes spoke very sublimely. Once she said: "My Voices, to-day, have told me to answer you very boldly." She strictly followed their advice. She rebuked the Bishop of Beauvais for his part in the trial, and warned him of the awful responsibility which he would encounter. She asserted: "Bethink you what you do, for truly I am sent of God. You put yourself in great danger. Yes, I am come from God. I have nothing to do here. Send me back to God from whom I came." They endeavored to make her say that the Voices had inspired her with un-Christian feelings.

Her
Rebuke
of the
Bishop of
Beauvais.

They asked her: "Were the inhabitants of Domremy Burgundians?" She replied: "There was only one Burgundian in the village; and I could have wished that his head were cut off, provided it was the will of God." They inquired: "Did the Voices tell you you ought to hate the Burgundians?" She answered: "I did not love them so well after I found that the Voices were for the King of France." They inquired: "Did you have a great desire to injure the Burgundians?" She replied: "I had a great desire and wish that the king should have his kingdom again." They asked: "Do you think you did well in leaving home without the consent of your father and mother?" She answered: "They have forgiven me." They asked: "Do you think, then, that you did not sin in acting so?" She responded: "If God commanded me, ought I not to have done it? Though I had a hundred fathers and mothers, I would have left them if God had ordered it."

Her
Examina-
tion as to
the Bur-
gundians.

The judges could not conceive that Jeanne should have seen the archangel Michael and the saints, and they thought it quite probable that she should have had intercourse with fairies and evil spirits. They endeavored to make her say that she had talked with fairies under the May-tree; but she answered that others had declared that they had seen fairies there, but that she herself had never seen any. She admitted that many people who had the fever visited the May-tree and drank of the neighboring fountain, but she did not know whether they were cured or not. She had heard some old people say that they saw fairies under the May-tree, but she declared that she did not know whether it was true or not.

As to the
Archangel
Michael
and the
Fairies.

They asked her: "Did you not tell the soldiers that you would turn aside the English arrows?" She answered: "I only told them not to be afraid; but many were wounded at my side, and I was wounded myself." They asked her if she had ever been where she saw the English killed. She replied: "Who of us has not seen war? But of such sad things let us speak softly and with a low voice." An English nobleman

As to the
English
Arrows.

who was present was touched by this reply, and said: "I would she were an Englishwoman."

As to the
Attack on
Paris and
Hate
of the
English.

The judges asked: "Was it well done to attack Paris on our Lady's Day?" She replied: "It is well to keep the festivals of our Lady; it would be well to keep them every day." They inquired: "Do your saints hate the English?" She answered: "They love whatever God loves, and hate what He hates." They asked: "Does God hate the English?" She responded: "As for God's love or hate for the souls of the English, I know nothing; but I know that He will cause them all to be driven from France, except those who die here." They inquired: "Jeanne, do you know by revelation whether you will escape?" She replied: "This has nothing to do with your trial. Do you wish me to accuse myself?" They asked: "But have the Voices told you nothing about it?" She answered: "This does not concern the trial. I leave the matter in the Lord's hands."

As to
Wearing
Men's
Clothes
and Sub-
mitting
to the
Church.

After all their examinations, the judges failed to make out any case against her concerning sorcery, and they were obliged to abandon that charge. The only points against her were wearing a man's dress and declining to submit to the decisions of the Church. It was contrary to a text in Deuteronomy to wear a man's dress. But the real point against her consisted in the conflict between God's authority, speaking in her heart, and the authority of the visible Church.

Her
Replies as
to Sub-
mission
to the
Church.

They asked her if she would submit to the decision of the Church as to whether her Voices had told her the truth or not, and let the Church decide on all her words and actions. She answered: "I love the Church, and would support it with all my power; but as to my works, I must leave them to the judgment of God Who sent me." When the same question was repeated, she replied: "Our Lord and the Church are all one." They then contrived a distinction, for the purpose of inducing her to reject the authority of the visible Church. They told her that there was a distinction between the Church Triumphant above, consisting of God and the saints, and the Church Militant below, and asked her to which she submitted. She responded: "To the Church Triumphant." They then asked: "And do you refuse to submit to the Church Militant?" She said: "I will answer no more to-day."

As to the
Church
Militant
and the
Council
of Basle.

But there were some honest men among the counselors who could not bear this. Three of them were bold enough to visit Jeanne in her prison and to tell her that the true Church Militant was not composed of her enemies, but of the Pope and the General Councils, and that she might appeal from her prejudiced judges to the Pope and to the Council of Basle, which was then about to be convened. One of the counselors had courage sufficient to advise the heroine publicly, before the tribunal, to submit to the Council of Basle. She asked: "What is a

General Council?" Brother Isambert replied: "It is a congregation of the Universal Church, and is composed of your friends as well as of the other party." She answered: "Oh! in that case I submit." The bishop thus addressed Isambert: "Be silent!" He also forbade the notary from writing down Jeanne's answer. The poor girl said: "Alas! you write what is against me, but not what is for me."

The account of the trial from the record of March 31, 1431, contains the following question and answer. The question put to her was: "Will you refer yourself to the judgment of the Church on this earth, for all you have said and done, good or bad? Especially, will you submit to the decision of the Church concerning all the charges made against you for different offenses and crimes, and in regard to the whole of the present process?"

Her answer was: "As to all that is required, I refer myself to the judgment of the Church Militant, provided it commands nothing which I am unable to do; and I consider it impossible to declare that my Voices and Revelations have not come from God. Nothing in the world will make me declare this. Whatever God causes me to do, whatever he commands or shall command—that I must not fail to do, for any man alive. It is impossible for me to take back this. In case the Church wishes me to do anything contrary to the commands I have received from God, I never can consent for anything in the world."

Then she was asked: "If the Church Militant declares your Revelations to be illusions, or to be diabolical, will you submit to the Church in this matter?" She answered: "I will submit to God, whose commandments I shall always obey. I know that the matter spoken of in this process have been done by the order of God. Whenever I affirm in this process that I have acted by God's order, I can never deny it. If the Church commands the contrary, I shall submit to no one in the world, but only to God, Whose commands I shall always obey."

They then asked her: "Ought you not to submit to the Church of God on earth—that is, to the Pope (our Lord), to the cardinals, archbishops, bishops, and other prelates of the Church?" She replied: "Yes; I do submit—provided that God is obeyed first."

After the examinations were concluded, the Bishop of Beauvais selected twelve articles from what he chose to consider the heroine's answers, and sent them to the leading doctors and ecclesiastical tribunals for their opinions. These twelve articles were so drawn up as to make it possible only to give such a reply as would condemn her. The main point was her refusal to submit to the tribunal of the Church if it should contradict the Voice of God in her own soul. She was therefore practically condemned, as Luther and the other leaders of the Reformation a century later were condemned, for denying the authority of the

Question
as to
Her Sub-
mission
to the
Earthly
Church.

Her
Reply
Thereeto.

As to Her
Revela-
tions.

Her
Reply.

Final
Question
and
Answer.

The
Bishop of
Beau-
vais's
Twelve
Articles.

His
Practical
Condem-
nation of
Jeanne.

Church Militant. Jeanne was also condemned for wearing men's clothes, and for believing in revelations which probably came from evil spirits.

Her
Sudden
Illness.

The English now very much desired that the heroine who had so ruined their cause should be burned. She became ill about this time, and the great Earl of Warwick very much feared that she might die a natural death. Said he: "You must cure her. The king has bought her. She must be burned! You must not let her die!"

The
English
Earl of
Warwick.

This Earl of Warwick—who manifested such rancor against a poor peasant girl who had so deeply wounded English pride—was the brave and gallant knight of that age, the model gentleman, full of chivalric ideas. He made a pilgrimage to the Holy Land, and did not miss a tournament by the way. He himself gave a tournament at the gates of Calais, challenging the entire chivalry of France.

English
Pride
Wounded.

It was intolerable to the English that a poor maiden had so frightened them; that she had driven them half the length of France; that she had taken them in their fortresses and had conquered them in the field. The vengeance of English pride thus severely mortified could be satisfied only by burning the young heroine to death.

Jeanne's
Refusal to
Confess
that Her
Visions
were
Delusions.

This being Passion Week, they refused her the sacraments of the Church. The object of the Bishop of Beauvais was to make her submit to the Church and confess that her visions were deceptive. He did not care what became of her after that. He therefore tried every means to induce her to submit; threatening her with torture and fire if she refused, and promising her the mercy and protection of the Church if she submitted. But the heroine stood firm in her refusal day after day. Deprived of the outward consolations of religion, she relied on her faith.

Her
Vigorous
Answers.

Said she: "For my *faith*, I submit to the Church below; for my *acts*, I will submit only to the Church of Heaven. I would rather die than revoke what I have done by the Lord's commands." She was told: "But you cannot hear mass on Good Friday, except you submit." She replied: "Our Lord can let me hear it without you." She was then asked: "Will you submit to the Church Militant?" She answered: "Provided it does not command what is impossible." The next question to her was: "Do you not think you ought to obey the Pope and the bishops, and the Universal Church?" Her reply was: "Yes, our Lord being first obeyed." She was next asked: "Do your Voices forbid you to submit to the Church Militant?" She answered: "They do not, our Lord being obeyed first."

Erection
of the
Scaffolds
for Her
Execu-
tion.

Finally, a public display was prepared, May 24, 1431. Two scaffolds were constructed. The cardinals, bishops and doctors were seated on one scaffold; Jeanne, with the executioner and priests, on the

other. The English assembled in crowds, expecting that she would be burned; but the bishop's object was to obtain a public abjuration from the heroine. She for a long time refused to sign anything; but being threatened with instant death by burning if she refused, and being promised pardon and protection if she consented, while being also exhausted by the long discussions and arguments, she finally agreed to sign a short form of abjuration in which she submitted to the Church and confessed that her Voices might have deceived her, saying at last: "I submit to the Church." This abjuration occurred in the cemetery of St. Ouen, near the beautiful church of that name.

**Her
Enforced
Modified
Abjura-
tion.**

A much longer form of adjuration was then presented for her signature. This infuriated the English, who were impatient in their desire to have the poor girl burned to death, and they commenced throwing stones at the bishop, also shouting: "You have not earned the king's money; you are going to let her escape." The Earl of Warwick said: "Things go badly if she escapes." The holy man replied: "Never mind; we will soon have her again." They pronounced her pardon, which was a sentence of life-long imprisonment; and then they sent her back to the English prisons, instead of committing her to the guardianship of the Church.

**English
Fury
and the
Bishop of
Beauvais.**

After thus making a partial submission to the Church, Jeanne resumed her female dress in obedience to its commands. But it had been arranged that she should not escape. After being received by the Church to penitence and absolved from the excommunication, she had expected to be released. Erard, the preacher who had obtained her abjuration, had promised that she should be restored to liberty. As she had been sentenced to life-long imprisonment as a salutary penance "on the bread of grief and water of anguish," she was justified in demanding that her imprisonment should be in the prisons of the Church. This was suggested to the bishop by several; and Jeanne said: "Men of the Church, carry me to your prison, so that I shall not be any more in the hands of the English!" But this was not the bishop's intention, and he clearly showed himself to be an accomplice of the English by his heartless conduct in saying: "Take her back to the place where you found her."

**Jeanne's
Partial
Sub-
mission
to the
Church.**

**Sentence
to Life
Imprison-
ment.**

Insults were thereafter offered to the heroine in her cell, and she was chained as before. Some witnesses said that her woman's dress was carried away while she was asleep. At any rate, they must have intentionally left the man's dress where she could get it, and the design of this was doubtless to tempt her to put it on again. She said: "Gentlemen, you know I am forbidden to wear that." Finally, however, she put on the soldier's garb, as she had no other, or because she felt more secure by so doing. They then cried out: "She is taken." The

**Jeanne
Forced to
Put on a
Soldier's
Dress.**

**She
is Con-
demned
Therefor.**

judges came, and would not listen to her complaints and excuses. Said she: "Put me among women, and I will wear a woman's dress."

The
Judge's
Questions
and Her
Answers.

The judges asked her: "Why have you again worn your man's dress?" She answered: "Because it is more proper to wear a man's dress than a woman's when I am among men." She also said that she had a right to wear it again, because they had violated their promises to let her go to mass and to take off the irons from her limbs. Continuing their examination, the judges said: "You abjured your errors, and promised not to wear the man's dress again." She replied: "I had rather die than be thus chained; but if you will take off the irons and let me go to mass, put me in a good prison and let me have a woman with me, I will be good and do what the Church commands."

Questions
as to Her
Voices
and Her
Answers.

The judges, desiring to find some foundation for the charge of "relapse," asked her if she had heard her Voices again since Thursday, the day of her abjuration. She made no attempt to escape the snare, but promptly replied: "Yes." They asked: "And what did they say to you?" She answered: "God has taught me, by St. Catharine and St. Marguerite, that I have committed a sad treachery in abjuring to save my life; that I damned myself to save my life." She also said that her Voices had told her what to do that day, to answer the preacher fearlessly from the scaffold, because he was a false preacher. She said: "If I should admit that God did not send me I should damn myself. It is true that God sent me. My Voices told me that I did very wrong in confessing that what I have done was not well done."

Her
Deliver-
ance to
the Civil
Author-
ities
to be
Burned.

The clerk who wrote down her answers asserted that she said that she wore a man's dress to protect her modesty. The judges decided that she should be delivered over to the civil authorities to be put to death. When it was announced to her that she must die the cruel death by fire, her woman's nature gave way, and she commenced weeping bitterly and tearing her hair, crying out: "Alas! shall my body be burned, which I have preserved pure and uncorrupt? I had rather be beheaded, seven times over, than be burned."

Jeanne
at the
Scaffold.

On her way to execution, she cried out: "O Rouen, Rouen, must I die here!" She was taken to the scaffold at nine in the morning, May 30, 1431, after having taken the communion by the bishop's permission. Men's minds on one side were more and more giving way to remorse, pity and grief; while a corresponding rage was increasing on the other side. Those who manifested the least sympathy for her were in imminent peril from the English, but still they managed to show such sympathy.

Her Three
Spiritual
Friends.

Three friends who remained with the heroine to the last were Brother L' Advenu, Brother Isambert, and Massieu, one of the secretaries—all three of whom the English had threatened for having given her their

advice and manifested pity for her during the trial. The people along the streets also wept as she passed on her way to the scaffold, her sweet face still wet with a woman's tears. The priest who had falsely pretended to be her friend in the prison, for the purpose of betraying her confidence, repented, burst through the guards, flung himself down before her, accused himself aloud of his treachery, and implored pardon from the poor girl and from God. The priest would have been instantly killed by the enraged English if the Earl of Warwick had not interfered.

Repentance
of the
Treach-
erous
Priest.

A sermon was preached as the introduction to the dreadful ceremony. At the close of this sermon, the valiant Maid of Orleans wept and asked the forgiveness of all, while she forgave their wrongs against herself, and implored them to pray for her. Even the hard-hearted Bishop of Beauvais and the cruel English were touched and were unable to refrain from tears; but still the bishop pronounced to her the sentence: "We cut you off from the Church as a relapsed penitent, as a rotten member; we give you over to the secular power, entreating it to moderate its sentence and spare you the pain of death and mutilation of limb."

Jeanne
Asks and
Gives
Pardon.

The
Bishop's
Sentence.

She kissed the cross given her by an English soldier, and then ascended the wooden pile raised on a foundation of plaster. Looking on the city and the silent multitude about the scaffold, she exclaimed: "O Rouen, Rouen! I fear me much thou wilt have to suffer for my death!" She shrieked aloud upon seeing the executioner apply the fire. The priest who stood by her paid no attention to the flames. She then forgot herself and entreated him to leave the scaffold.

Final
Scenes
at the
Scaffold.

When the flames commenced rolling up around her she first cried out for water. Then she called on God, and finally said: "My Voices have not deceived me." In the midst of the flames she saw that the safety and deliverance that her Voices had promised were not the deliverance from death, but the deliverance of her soul. She appeared to have an inward light which "quenched the violence of the fire." Her last words were "Jesus! Jesus!"

Jeanne's
Last
Words
at the
Stake.

All this was testified by the priest who had just descended from the scaffold. Wallon says: "She finished her prayer in heaven." Even the rude English soldiers shed tears, and exclaimed: "We are lost! We have burned a saint! Would God my soul were where hers is now!" Some endeavored to laugh. One man had sworn that he would throw a fagot on the pile. As he approached he heard her cry to Jesus; whereupon he became ill and almost fainted, and was carried to a neighboring tavern. Said he: "I saw a dove escape from her mouth." The executioner went in utter dismay to Brother Isambert to confess, and could not believe that God would forgive him, so utterly was he overcome by remorse.

Her
Final
Prayer.

Self
Reproach
of Her
English
Execu-
tioners.

Jeanne's
Martyr-
dom
to Her
Country's
Independ-
ence.

Thus perished the valiant Jeanne d' Arc, the Maid of Orleans—the most renowned heroine of all history—a martyr to the cause of her country's independence. This poor young maiden, taken prisoner in war, suffered for no other crime than for defending with matchless heroism her country and her king. She was a woman in the Age of Chivalry, when the greatest thing talked of was the duty of protecting afflicted dames and damsels—a virgin in an age when the worship of the Virgin had almost taken the place of the worship of God. Yet in that age they united savage cruelty with pharisaic hypocrisy, and tried this poor peasant girl for heresy and sorcery, endeavoring to lead her by falsehoods and deceptions into self-accusation; and, when all these arts of bishops and noblemen were thwarted by the transparent truth and holy innocence of the young heroine, they dragged her to the stake and burned her to death, under a shallow pretext which could not deceive any one.

Her False
Accusers.

The Great
Change
from the
Middle
Ages.

We see in this how much has been gained to the world by the change from the Middle Ages. And yet there are those who talk of the "Ages of Faith"—who lament the degeneracy of our own times, and grieve that the Age of Chivalry has passed forever. In the beginning of the last century was a great leader, who, like Jeanne d' Arc, had led the French armies against the English. He was their most inveterate foe—the invader of every nation which his insatiate ambition could covet and his wonderful military genius could hope to overcome. Yet, after deluging Europe with a sea of blood, he was finally made a prisoner by this same English nation, which had spent millions of treasure and hundreds of thousands of lives to check his victorious course. And yet, many considered it too harsh a punishment when he was placed in a remote island, though surrounded with friends, books, comforts and luxuries. Thus, we see how much more magnanimous was the nineteenth century than was the fifteenth—how much the world had advanced in four centuries. How different the treatment of Napoleon Bonaparte, the despoiler of nations, was to that of the Maid of Orleans, the defender and restorer of her country's independence, who suffered the most cruel martyrdom in that cause.

Contrast
in the
Treat-
ment of
Jeanne d'
Arc and
Napoleon
Bona-
parte.

Reversal
of Her
Sentence.

Though Jeanne d' Arc suffered death by the sentence of the Roman Catholic Church, at the demand of the English, in May, 1431, a tribunal of the same Church reëxamined and reversed this sentence twenty-five years later, A. D. 1456. King Charles VII., whose failing fortunes the valiant Maid of Orleans had restored, but who had ungratefully made no effort to save her in her peril, was now better advised, and in 1450 he ordered a new trial of her case. In consequence of this royal demand, and in compliance with the request of the martyred heroine's mother and brothers, Pope Calixtus III. directed the Archbishop of

Rheims and the Bishops of Paris and Coutances to preside at the trial, which took place in 1456.

This investigation lasted from seven to eight months, and witnesses came from all parts to testify in the heroine's favor. The old people from Domremy, her native town; the younger companions of her childhood; Dunois and the Duke d' Alençon, her comrades in military leadership; Louis de Contes, her page; D' Aulon, her squire; Pasquerel, her confessor; those who saw her in her prison, and those who stood near her at the scaffold; even the officials and notaries employed by her enemies—all testified in this trial to different traits in her lovely character.

**Testi-
mony
in Her
Favor.**

These witnesses all testified to Jeanne's pure and modest life in her father's home, her simplicity of character and her inspired firmness of soul during her famous career, her patience amid her sufferings after she had been sold to the English, her boldness before the tribunal of her enemies, and the sudden illuminations which showed her the crafty purposes of her judges. After hearing this evidence the Court of Revision declared that the charges under which the heroine was condemned were calumnious and false, and that the sentence under which she had suffered martyrdom was null and void; thus vindicating the memory of the valiant maid. The Court of Revision ordered that this decree be read publicly in the city of Rouen, where she had been so cruelly put to death, and likewise in the city of Orleans, which she had delivered from the English.

**Her
Vindi-
cation
by the
Court of
Revision.**

Thus there is no history which is substantiated by more authentic materials than that of Jeanne d' Arc, and it is a remarkable fact that we have almost as full and exact an account of her life as if we had known her ourselves. The records of her trial and of the Court of Revision have been preserved in the Royal Library of Paris for four and a-half centuries. Ninety witnesses—thirty-four of them from her native town—had testified in her favor before the Court of Revision; and three of the greatest of French generals—Dunois, the Duke d' Alençon, and De Gaucourt—bore witness to her military prowess; while we also have her own words given in reply to thirty public and private examinations during her trial; so that her whole life is revealed to us.

**Authen-
ticity
of Her
History.**

Not satisfied with putting the Maid of Orleans to death with the utmost barbarity, the English sought to blast her reputation and destroy her character by the sentence of the ecclesiastical tribunals. They also cast her ashes into the Seine, so that no monument might ever be erected over her remains; but they had unconsciously erected a far nobler and more enduring monument to her memory in the trial itself. In the city of Rouen, the scene of her martyrdom at the hands of her cruel foes, is a beautiful monument, surmounted by a statue of the heroine, commemorating her ill-fated end.

**Monu-
ments
to Her
Memory.**

Final
Justice
to Her
Memory.

The four and a-half centuries which have passed since the death of the Maid of Orleans have purified her memory from the stains with which ignorance and prejudice had soiled it, and the nineteenth century did complete justice to the heroine of the fifteenth. Patient research has discovered, among the contemporary memoirs of her time, and in the records of her trial and the Court of Revision, the amplest means of vindicating her pure and noble virtues. The most brilliant French authors have embalmed her memory in prose and verse, and one of the most renowned of German poets has beautifully illustrated her character in one of his most charming dramas; but, beautiful as is Schiller's drama, any one who reads the simple memoirs of her life and the events of her brief career must feel that these constitute a far nobler poem, as nothing can surpass the touching beauty of the facts themselves. In the language of Maria Lowell, the American poetess, the young heroine can truly be called

"The whitest lily on the shield of France
With heart of virgin gold."

Miche-
let's
Reflec-
tion.

Says the great French historian, Michelet: "It was fit that the saviour of France should be a woman. France herself is a woman. She has the fickleness of the sex, but also its amiable gentleness, its facile and charming pity, and the excellence of its first impulses."

Subse-
quent Im-
postors.

It has frequently occurred, after the death of any one who has deeply moved the popular mind, that a belief has prevailed that the person was still living and would reappear. This belief has often induced impostors to come forward who pretended to be that very person. It was so in the case of Jeanne d' Arc. A false Jeanne d' Arc made her appearance in 1452, twenty-one years after the execution of the Maid of Orleans, claiming to be that veritable personage. She wore a man's dress, went about amusing herself and feasting, and imposed on many.

Claude
de Lys.

An amiable young maiden, daughter of Claude de Lys and grand-niece of Jeanne d' Arc, was the very picture of her illustrious grand-aunt. Brought up in the same house and surrounded by memories of Jeanne, this maiden thought herself destined to continue the heroine's career. Dressed in men's clothes, she exercised herself in the use of arms and became a perfect equestrian. She was prepared to show, if occasion required, that the blood of the Maid of Orleans was not extinct; but the occasion never presented itself, and she married and lived a quiet life.

Continu-
ance of
French
Victories.

Having finished the account of the wonderful career of Jeanne d' Arc, we will proceed with the narrative of events which followed her martyrdom. The Duke of Bedford had expected that the execution of

the heroine would turn the tide of war in his favor. He caused the young Henry VI. of England to be crowned King of France in the cathedral of Notre Dame in Paris, but the ceremony aroused no enthusiasm, and the hostile conduct of the Parisians soon caused Henry VI. to retire into Normandy. Although the Maid of Orleans no longer led the French armies, victory still perched upon the French banners, and reverses fell thick and fast upon the English. The French forces under Dunois took Chartres, and the English under the Duke of Bedford were defeated in a pitched battle at Lagny.

French
Capture of
Chartres.

Battle of
Lagny.

The Duchess of Bedford, the sister of Duke Philip the Good of Burgundy, died in November, 1432, thus severing the tie which bound the Dukes of Burgundy and Bedford, whereupon a coolness sprang up between them, which was soon increased by the remarriage of the Duke of Bedford without consulting or communicating with the Duke of Burgundy. Disgusted with the English alliance, Duke Philip the Good openly broke with the English regent, and entered into negotiations with Charles VII.

Duke
Philip the
Good of
Burgundy
Breaks
with His
English
Allies.

A reconciliation was arranged between the King of France and the Duke of Burgundy in 1435; and, as the Duke of Bedford had died in the meantime, Philip the Good openly espoused his king's cause against the English, but made Charles VII. pay liberally for this reconciliation. The French king rendered ample satisfaction to Duke Philip the Good for the murder of his father, pleading his extreme youth at the time of the murder in extenuation of his share in the crime. He ceded the counties of Macon and Auxerre, and some territories on the Somme and in Ponthieu, to the Burgundian duke. The King of France also released the Duke of Burgundy from all homage to the French crown, thus recognizing him as an independent sovereign, and his dominions as an independent state.

His
Recon-
ciliation
with King
Charles
VII.

Thus all France was again united, after twenty-nine years of civil war. Isabella of Bavaria, the mother of King Charles VII., who had been the cause of so many woes to France because of her reckless intrigues, died at Paris three days after the treaty between the King of France and the Duke of Burgundy was signed. As she had been universally despised, her funeral was performed hastily at St. Denis, without any of the honors due to her rank.

Reunion
of France.

Death of
Queen-
mother
Isabella.

Duke Philip the Good of Burgundy now united his arms with those of King Charles VII., and their combined forces drove the English from Paris in the spring of 1436. The French king proclaimed a general amnesty, and was joyfully acknowledged by the Parisians as their sovereign. The long reign of violence caused brigandage to succeed the war upon so large a scale that great efforts were needed to suppress the evil. Many of the French king's soldiers formed themselves into ma-

The
English
Driven
from
Paris.

Sup-
pression
of Law-
lessness.

rauding bands and terrorized the country, but they were exterminated with a stern hand by the Constable de Richemont.

Origin
of the
French
Standing
Army.

As Charles VII. was now secure in the possession of the French crown, he manifested a degree of energy and vigor for which none had given him credit. In October, 1439, he summoned the States-General at Orleans, and in that body he published a highly important measure. By this he abolished the old feudal levies of the nobles, and made it high treason for the nobles to enroll troops without the king's permission. He established a regular military force for the defense of the French kingdom, to be paid out of the public treasury, and the officers to be appointed by the king. This was the origin of the standing army of France, and was the death-blow to feudalism in that kingdom. The

Rebellion
Sup-
pressed.

Dukes of Bourbon and Alençon and some of the other French nobles rebelled against this measure, and the Dauphin Louis was persuaded to join in the rebellion; but it did not receive the popular support, and was sternly discountenanced by Duke Philip the Good of Burgundy, so that King Charles VII. was enabled to reduce the rebellious nobles to submission.

Marriage
of Henry
VI. of
England
with
Margaret
of Anjou.

Final
Expulsion
of the
English
from
France.

In the meantime the English had suffered some severe reverses in Normandy and Gascony. In 1444 a truce of twenty-two months was concluded between the French and the English, and a marriage was negotiated between King Henry VI. of England and Margaret of Anjou, niece of the French king's queen. This marriage occurred at Nancy in the spring of 1445. The war between the French and the English was renewed in 1449. The English steadily lost all their conquests in France, and by the close of 1453 only the towns of Calais and Guines with the narrow strip of adjacent territory remained in their possession.

Depopu-
lation of
Northern
France.

Wolves
in Paris

The
Wolf
Court-
land.

The wars had so depopulated the North of France that wolves and other beasts of prey infested even the city of Paris. In 1437 the wolves entered the city by the Seine and devoured about fifteen persons. The next year they entered Paris a second time, killed four women and severely bit seventeen other individuals, eleven of whom died of their wounds. There was especially one formidable wolf, called *Courtland*, because he had no tail, that became an object of universal fear. When any person was leaving the city, it was said, "*gardez vous de Courtland*," which subsequently passed into a proverb.

The
Dau-
phin's
Plots and
Crimes.

No sooner had France been freed from the power of a foreign foe than Charles VII. found his peace disturbed by the artifices and cabals of his eldest son, Louis, the Dauphin. This prince was a monster of depravity, and employed assassins to murder a nobleman who had incurred his dislike. When the attempt was discovered the king severely reproved his son's treachery; and Louis, impatient of control, retired

into Dauphiny, firmly resolved never again to be subject to his father's power. He is accused of having poisoned Agnes Sorel, his father's beloved mistress; but his character is adequately tarnished by undeniable crimes, without those which have no other foundation than mere suspicion.

The people of Guienne, particularly the citizens of Bordeaux, had always been remarkable for their attachment to the English. After they had remained subject to Charles VII. for some time they grew weary of a government which disregarded their privileges and loaded them with oppressive taxes. Deputies were sent to England to entreat King Henry VI. to receive the people of Guienne again under his protection and to send troops to aid them in expelling the French. The English king sent Talbot, the most distinguished general of the time, to Guienne with a military force. At first Talbot won several victories and conquered most of the province, but the French king assembled his forces and overpowered the little English army near Castillon, where Talbot and his gallant son were slain and most of their troops were killed or taken prisoners. Bordeaux surrendered to the army of King Charles VII., after a short siege. Several of its citizens were exiled; two castles called the Chateau Trompette and the Chateau Ha were erected to keep the inhabitants in subjection; and the duchy of Guienne, or Aquitaine, was permanently annexed to the crown of France.

Thus Charles VII., surnamed *the Victorious*, was sovereign of the whole Kingdom of France, except the town of Calais, on the Strait of Dover, which remained in England's possession two centuries longer. His last years should have been his happiest, as France was then freed from civil and foreign wars, but that was the most unhappy period of his life. He abandoned himself wholly to his favorites and mistresses, thus entirely neglecting the affairs of state.

After the Dauphin Louis had retired into Dauphiny he became the center of every intrigue against his father, and married a princess of the house of Savoy against his father's wishes. His cruelties and exactions in that province were so intolerable that his subjects were obliged to appeal to the king. Charles the Victorious sent Dammartin to arrest the disobedient Dauphin, in 1456; but Louis had been informed of Dammartin's approach, and fled to Burgundy, where Duke Philip the Good received him with all the respect due to the son of his king. The French king sent frequent embassies to the Burgundian duke, demanding that he should withhold his protection from the disobedient Dauphin, and warning him that "he nourished a serpent who would repay his hospitality by attempting his life." The Duke of Burgundy disregarded these remonstrances, although he knew that the Dauphin had excited his own son, the Count of Charolois, to rebellious

His Retirement into Dauphiny.

Revolt of Guienne in Favor of the English.

English Victories and Defeats.

French Capture of Bordeaux.

Permanent Annexation of Guienne.

Last Years of Charles VII., the Victorious.

The Dauphin's Intrigues against His Father.

The Dauphin's Refuge with Duke Philip the Good of Burgundy.

acts. The Dauphin finally took refuge at the Flemish court at Brussels.

**Insanity
and Death
of Charles
the
Victo-
rious.**

King Charles the Victorious was so exasperated against his son that it was with difficulty that he was prevented from disinheriting him and bequeathing the French crown to his second son. The king sank into a state of insanity, which he had inherited from his father. He was positively informed that his wicked son had bribed the royal domestics to poison him. The king's apprehensions became so great that he abstained wholly from eating for several days, not knowing from whom he could safely receive food; and he finally died for want of nourishment, in July, 1461, in the fifty-ninth year of his age and the thirty-ninth of his reign.

**Decline of
Chivalry.**

The wars of Charles the Victorious show that the spirit of chivalry was fast declining. We find no traces of that individual heroism which gives the history of the wars with Edward III. of England and the Black Prince such a romantic interest, and Agincourt was the last great battle in which the superiority of the English archers was made available. The bow and arrow were gradually superseded by the use of fire-arms; gunpowder having been invented a century before by the German monk Berthold Schwarz. Cavalry, hitherto the most important part of an army, was considerably diminished in value by the new system of tactics.

**Fire-arms
and Gun-
powder.**

**Decay of
Feudal-
ism.**

These changes in the art of war had great influence on the political condition of society; as the knights and the small landed proprietors, who had hitherto possessed much influence by the importance of their services, sunk suddenly when these services were performed by mercenary soldiers. Thus the power of the feudal aristocracy was destroyed, and the royal power in France became absolute.

**Absolute
Royal
Power.**

SECTION III.—VALOIS DYNASTY AND CONSOLIDATION OF FRANCE (A. D. 1461-1515).

**Louis XI.,
A. D.
1461-
1483.**

**His Ac-
cession.**

CHARLES THE VICTORIOUS was succeeded as King of France by his son, LOUIS XI., who was in Flanders at the time of his father's death, in 1461. He instantly returned to France, stopping at Rheims for his coronation, after which he hastened to Paris and assumed the government, being escorted to the capital by Duke Philip the Good of Burgundy and his son with about fourteen thousand cavalry.

**His
Previous
Experi-
ence in
State-
craft.**

Louis XI. was one of the most remarkable of French kings. He was thirty-nine years old at his accession, and was therefore in the prime of life and of matured experience. He had for some years ruled Dauphiny as an independent prince in defiance of his father's will, and

had learned the difficult and delicate business of statecraft, thus becoming proficient in the art of judging men. He was by nature a man of cool, clear understanding, profound sagacity and strong will, and had learned to sacrifice every personal feeling and interest to the success of his plans.

Louis XI. ascended the French throne with the determination to destroy the last vestige of feudalism and to erect an absolute monarchy upon the ruins of the Feudal System. His constant policy during his entire reign was to reduce the great nobles of France to a position of insignificance and to concentrate all the powers of the state in the hands of the sovereign.

His
Aim and
Policy.

He was fully qualified for the success of his plans. Government was a science with him; as he had studied it profoundly, and had learned how to profit to the fullest extent by the weaknesses, the vices and the passions of mankind. He was a consummate master in the arts of dissimulation and duplicity, and made it his chief object to overreach and circumvent others, considering successful fraud the most conclusive evidence of talent. He made use of cajolery, corruption and perfidy where his predecessors would have used violence. He understood perfectly how to play off one class of interest against another, how to foment the seeds of discord and estrangement so as to profit thereby afterward. When he saw fit he treated the victims entrapped by his cunning with a tyrannical cruelty seldom surpassed, thus showing that his heart was callous to the most ordinary feelings of human nature.

His
Character-
istics.

Such a character as Louis XI. in the station he occupied necessarily produced important results in France and on the general policy and social condition of Europe. His history was full of strange contrasts and anomalies. He realized his objects as a sovereign by unscrupulously sacrificing all his obligations as a man. Few kings have done more to extend the power and exalt the dignity of France, and few have left a personal portrait of darker or more odious coloring upon the pages of history.

Character
of His
Reign.

Louis XI. commenced his reign by treating his subjects as if they were a conquered people. He deprived all officers appointed by his father of their situations, took a malicious delight in undoing all that his father had done, limited the provision made for his brother, oppressed his subjects with heavy taxes, plundered the nobles and insulted the clergy. He revoked the *Pragmatic Sanction*, the celebrated measure of his father's reign by which the liberties of the Church in France were guarded against the papal encroachments. This proceeding was promptly resented by the nobility and the clergy, and was a cause of trouble throughout this reign. Though anxious to oblige the Pope, Louis XI. first sided with him and then with his own subjects, accord-

His Op-
pression
of His
Subjects

His
Revoca-
tion
of the
Pragmatic
Sanction.

ing to the requirements of his policy, and skillfully managed to avoid an open quarrel with either.

His Loan
to King
John II.
of
Aragon.

His
Treaty
with
Duke
Philip
the Good
of Bur-
gundy,
and Its
Result.

In 1462 King John II. of Aragon borrowed a considerable sum of money from Louis XI. for the prosecution of a war against the revolted Catalans, and placed the counties of Roussillon and Cerdagne in the French king's hands as security. Soon afterward Louis XI. increased his dominions by concluding a treaty with Duke Philip the Good of Burgundy by which he paid four hundred thousand crowns to redeem the towns of Abbeville, Amiens and St. Quentin, which his father had ceded to the Burgundian duke by the Treaty of Arras. Count Charles of Charolois—son of Philip the Good, and afterwards Duke Charles the Bold of Burgundy—who had hitherto been a devoted friend of Louis XI., now became that king's inveterate enemy, because he believed that Louis had committed an act of spoliation of his father in this transaction.

League
of the
Public
Good.

In the meantime the tyranny and wanton cruelty of Louis XI. had aroused a feeling of deep hostility toward him among all classes of his subjects. The Duke of Brittany and Count Charles of Charolois entered into an alliance against the king, who had sought to incite a war between them for his own purposes; and in 1464 this alliance was joined by the disaffected French nobles, the chief of whom were the Dukes of Lorraine, Nemours, Alençon, Bourbon and Berry. This coalition of French nobles assumed the name of the *League of the Public Good*. Civil war ensued.

Battle of
Mont
l'Hery.

Without waiting for his allies, Count Charles of Charolois advanced toward Paris; and Louis XI., eager to save his capital, hastened to reach it before his rival. The two armies encountered each other at Mont l'Hery, July 16, 1465. Both desired to avoid an engagement; but the Seneschal of Normandy, one of the leaguers, precipitated a battle, and was himself one of the first who was slain. The greater part of both armies fled from the field, and when night put an end to the conflict each army believed itself defeated. It was proposed in the Burgundian camp to take advantage of the night in order to make good their retreat, and they were very much surprised in the morning at finding themselves masters of the field. Says Philippe de Comines: "This unexpected victory was the source of all the calamities which the Count of Charolois afterwards experienced, for it inspired him with so much confidence in his own skill and prowess that he disregarded all advice."

Crafty
Plan of
Louis XI.

Though he failed to obtain the victory, Louis XI. made himself master of Paris, and gained the Parisians to his side by his promises and flattery. The unscrupulous king now began to practice the advice given him by Francisco Sforza, Duke of Milan, who had counseled the French monarch to promise the leaguers all that they demanded, to

foment dissensions among them after they had disbanded their troops, and then attack them in detail. This was just the plan that Louis XI. was calculated to execute.

The crafty king accordingly made a truce with the leaguers, went into the hostile camp, and pretended to feel a wonderful revival of affection for Count Charles of Charolois. He made similar demonstrations of esteem to all the principal leaguers, and expressed the greatest desire to regain their friendship on any terms short of resigning his crown. The treaty was accelerated by an unexpected circumstance, which caused Louis XI. to consent to the article which he had thus far most persistently refused.

His
Dissimu-
lation.

The leaguers had insisted on the duchy of Normandy as an appanage for the king's brother; and Louis XI. had rejected the proposal, as he feared that the possession of so important a province might prove a step to the crown. But while this matter was still a subject of negotiation, the Normans, who were eager for provincial independence, everywhere opened the gates of their towns to the forces of the league. When tidings of this condition of affairs in Normandy reached King Louis XI., he determined to make a merit of granting what he was unable to withhold any longer, and immediately signed the Treaty of Conflans, A. D. 1465.

Disposi-
tion of
Nor-
mandy.

Treaty of
Conflans.

By this treaty Louis XI. relinquished the important line of the Somme to Duke Philip the Good of Burgundy; consented that the Duke of Berry should be made Duke of Normandy; ceded the counties of Etampes and Montfort to the Duke of Brittany; and raised the Count de St. Pol to the office of Constable of France. Each of the other members of the league reaped some advantage from the treaty. After the Treaty of Conflans had been signed, the League of the Public Good was dissolved.

Apparent
Con-
cessions
of
Louis XI.

Dissolu-
tion of the
League of
Public
Good.

Louis XI. resolved from the first not to execute these humiliating conditions. By the treaty he accomplished his purpose to gain time and divide the leaguers, after which he set to work to deprive them of their possessions and to humble them. The Parliament of Paris refused to ratify the grant of Normandy to the Duke of Berry, on the ground that the king had no right to alienate the possessions of the crown; and Louis XI. soon put an end to the duke's authority in that province.

Duplicity
of
Louis XI.

Action
of the
Parlia-
ment of
Paris.

Louis XI. then instigated a quarrel between the Dukes of Berry and Brittany, marched his forces toward Caen, and summoned the Duke of Brittany to appear before him. The Duke of Brittany, terrified and surprised, agreed at the conference to surrender to the king all the towns that his troops garrisoned in Lower Normandy. The rest of Normandy yielded to the king's threats and violence; and the Duke of

The
Dukes of
Berry and
Brittany.

Occupation of
Normandy
by
Louis XI.

Berry, destitute of friends, money, spirit or counsel, considered himself fortunate in escaping with his life to the court of the Duke of Brittany. Normandy enjoyed its qualified independence only two months; and Louis XI. put several of the Norman nobles to death without any of the formalities of justice, because of their desire to obtain that independence.

Revolts
Instigated
by Louis
XI.

Count Charles of Charolois was very indignant when he was informed of the king's proceedings in Normandy, but Louis XI. had provided sufficient employment for Charles by instigating the factious citizens of Liege and Ghent to revolt. After capturing Rouen without encountering any resistance, Louis XI. formally resumed the government of the duchy of Normandy in January, 1466.

Seizure of
Normandy
by
Louis XI.

Duke
Charles
the Bold
of Burgundy.

While Count Charles of Charolois was engaged in suppressing the insurrection in Liege and Ghent, his father, Duke Philip the Good of Burgundy, died, June, 1467; whereupon Charles came into possession of the rich inheritance of the duchy of Burgundy, and is known as Charles the Bold. The young Duke of Burgundy forced the citizens of Ghent and Liege to submit to very severe terms, and increased his treasury by exacting heavy pecuniary punishments from the insurgents; after which he prepared to turn his attention to France, where Louis XI. was rapidly recovering all that he had relinquished by the Treaty of Conflans.

His
Severe
Punishment
of
Revolted
Ghent and
Liege.

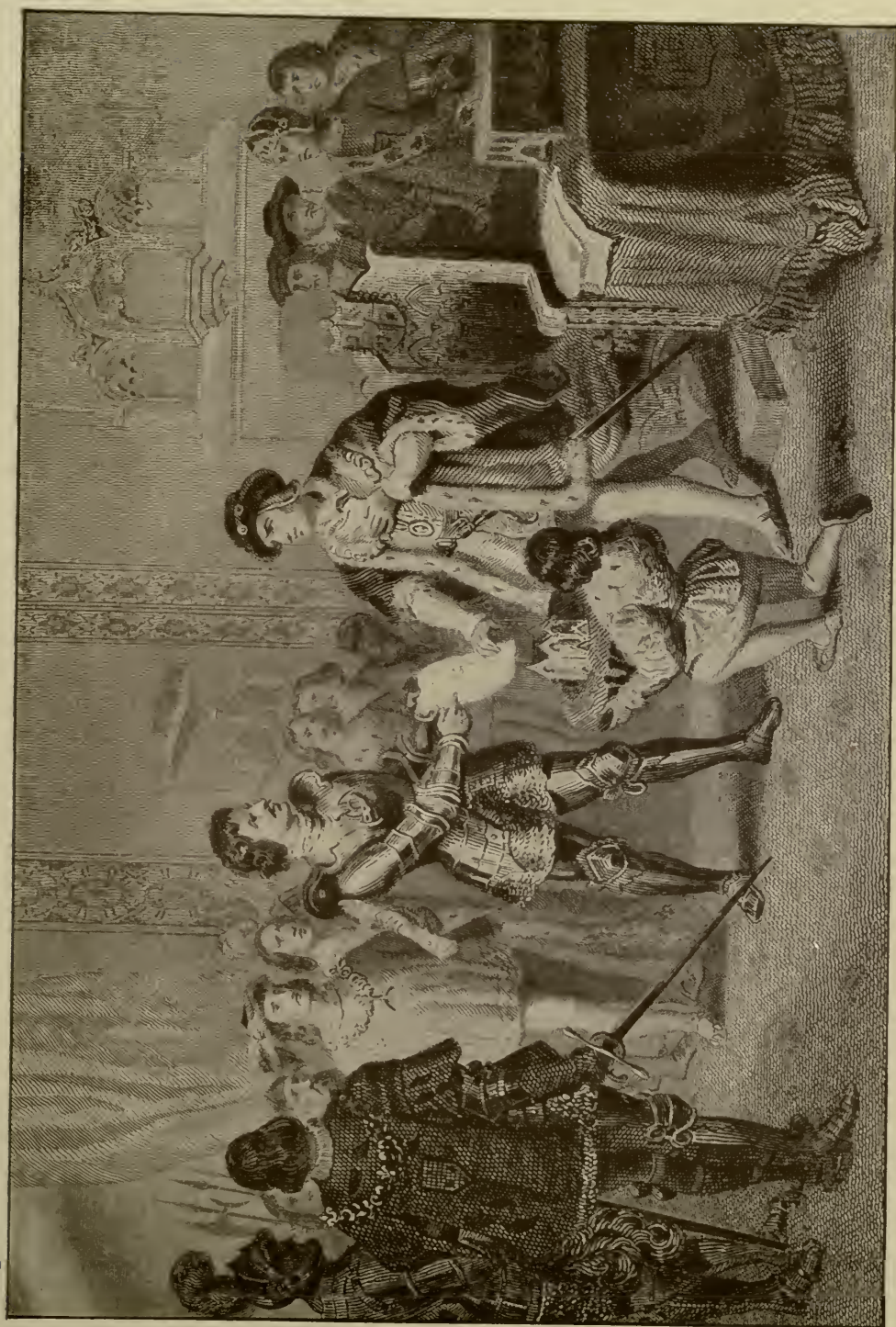
The
Dukes of
Berry and
Brittany
Coerced
by
Louis XI.

In 1468 Louis XI. invaded Lower Normandy and Brittany with two powerful armies, and took several frontier towns, when he was informed that Duke Charles the Bold of Burgundy was rapidly advancing toward the Somme with a gallant army. Before the arrival of the Burgundian duke the king had forced the Dukes of Berry and Brittany to sign a treaty of peace with him, by which they consented to renounce their alliance with the Duke of Burgundy and to pledge themselves to aid the king against him.

Demand
and
Threat
of Duke
Charles
the Bold
of Burgundy.

Charles the Bold was at Peronne when he received tidings of this treaty, and was so surprised and enraged that he was with the greatest difficulty prevented from hanging the herald who brought him the news. He instantly demanded of Louis XI. the faithful execution of the Treaty of Conflans, threatening war in case of refusal. Instead of answering the Burgundian duke's threat by instantly marching against him, the king took a most extraordinary step to get rid of his vigorous rival, whose presence at the head of an army encouraged all the disaffected spirits in the French kingdom. Relying on his own superior address, and in opposition to the earnest entreaties of his most trusted counselors, Louis XI. yielded to the advice of Cardinal de Baluë, by adopting the extraordinary resolution of seeking a personal interview with Charles the Bold, hoping thus to divert the Bur-

Louis XI.
Seeks an
Interview
with
Charles
the Bold.



LOUIS XI AND CHARLES THE BOLD AT PERONNE

From the Painting by G. H. Thomas.

gundian duke's attention to other objects, or to excite jealousy between him and his allies. A few days before starting to meet Charles the Bold, Louis XI. sent emissaries to instigate another rebellion in Liege against the Duke of Burgundy.

After procuring a written safe-conduct from the Duke of Burgundy, the French king started for Peronne with a small escort in October, 1468. When he arrived at Peronne he was greatly alarmed at meeting in the camp of Charles the Bold several nobles who had fled from his dominions to escape his tyranny; and to escape their vengeance he requested the Duke of Burgundy to lodge him in the castle of Peronne. Charles the Bold granted the king's request and treated him with great courtesy.

Negotiations were then commenced between Louis XI. and Charles the Bold; but after these negotiations had continued several days news arrived that the people of Liege had broken out into another and fiercer rebellion and had murdered the Burgundian officers and several of the clergy, being instigated thereto by the emissaries whom the crafty French king had sent for that purpose before he started for Peronne. Upon hearing of this revolt the Duke of Burgundy burst into a furious rage, and ordered the gates of the castle of Peronne to be closed and guarded, thus making Louis XI. a close prisoner. In his rage Charles the Bold resolved to put his royal prisoner to death, and make the Duke of Berry, the captive king's younger brother, King of France in his stead.

Louis XI. was in dreadful suspense for three days; but, resorting to his accustomed arts, he bribed all those courtiers whom he supposed would likely have any influence over the Duke of Burgundy, among them Philippe de Comines, the historian, from whom is derived the account of this affair. At length, through the influence of Comines, Duke Charles the Bold was induced to release the captive king on the most humiliating conditions to Louis XI. The king bound himself by a solemn oath on a relic which he regarded with the most superstitious veneration to execute the Treaty of Conflans in good faith, and to grant the counties of Champagne and Brie to the Duke of Berry in place of the duchy of Normandy.

Louis XI. was also obliged to accompany Charles the Bold to Liege to aid the Duke of Burgundy in reducing that rebellious city to submission. The king and the duke both vented their anger and disappointment upon the unfortunate city for the rebellion incited and assisted by the French king himself. Liege was taken by storm, and most of its inhabitants were massacred, while many of those who escaped perished from hunger and cold. Louis XI. was then released, whereupon he went to Tours to lay plans to avenge his humiliation.

Louis XI.
Visits
Charles
the Bold
at
Peronne.

Revolt
in Liege
Instigated
by
Louis XI.

Louis XI.
Imprisoned
by
Charles
the Bold.

Louis XI.
Obtains
His
Release
by
Signing
Humiliating
Condi-
tions.

Louis XI.
Aids
Charles
the Bold
in Sup-
pressing
the Revolt
in Liege.

**Taunts
of the
Parisians.**

The Parisians were much amused at the manner in which Louis XI. had been outwitted, and they taught their parrots to cry out "Peronne, Peronne." But the king revenged himself for their jest by ordering all the tame animals in the city kept for pets to be killed.

**Louis XI.
Renoun-
ces His
Treaty
with
Charles
the Bold.**

No sooner had Louis XI. been released than he resolved not to submit to the terms exacted from him by Charles the Bold at Peronne as the condition of his release. He therefore refused to bestow the counties of Champagne and Brie upon his brother, the Duke of Berry, as the possession of those provinces would make that prince the neighbor as well as the ally of the Duke of Burgundy; and he determined to substitute the more distant duchy of Guienne, or Aquitaine, instead.

**Merited
Imprison-
ment
of the
Cardinal
de Balue.**

The king's plan was betrayed to Charles the Bold by Cardinal de Baluë. The cardinal's letters fell into the king's possession, and the cardinal was arrested and confined in an iron cage in the castle of Loches—a punishment which he richly deserved, as he was the original inventor of such a barbarous torture.

**Louis XI.
and the
Duke of
Berry.**

Louis XI. then persuaded his brother, the Duke of Berry, to accept the duchy of Guienne, or Aquitaine; and that prince accordingly renounced his alliance with the Duke of Burgundy and offended him by refusing to marry his daughter and heiress Mary, A. D. 1469.

**Louis XI.
and
Charles
the Bold,
and the
Wars of
the
Roses.**

Both the King of France and the Duke of Burgundy now took part in the Wars of the Roses in England, Louis XI. siding with the House of Lancaster, and Charles the Bold with the House of York. The French king's failure to restore Henry VI. to the English throne greatly encouraged the Burgundians and depressed Louis XI. to a corresponding degree.

**Revolt in
Guienne.**

The people of Guienne and Gascony regretted the loss of their national independence, and intrigued with their new duke, the French king's brother, the Duke of Berry, to throw off the French yoke, A. D. 1472. The Duke of Guienne accordingly renewed his old alliance with Duke Charles the Bold of Burgundy, and the Duke of Brittany took up arms to aid them.

**More
Duplicity
of
Louis XI.**

Louis XI. sought to avert the danger with which he was threatened by the league against him by offering the most humiliating concessions to the allies, and caused his brother's sudden death by poison; while a French army laid siege to Lectoure, which was defended by Count John d' Armagnac, who manifested the utmost activity in the old Gascon interest. The town was taken by storm and burned, and John d' Armagnac and the inhabitants of the town were massacred by the victorious French troops, while John's wife was forced to take a beverage which produced her death in two days, A. D. 1472.

**Capture
and
Massacre
of
Lectoure
by the
French.**

Undismayed by the loss of his most important ally, Duke Charles the Bold of Burgundy took the field against King Louis XI. in June,

1472, and took and barbarously sacked the town of Nesle, in the county of Picardy. The Burgundian duke was repulsed in his attempts to take Beauvais, near the end of July, and was forced to consent to a truce of five months, which was afterwards extended for more than two years.

Louis XI. took advantage of this truce to avenge himself on the feudal nobles who had refused to submit to his will. The Duke d' Alençon was deprived of his estates and imprisoned for life. Count James d' Armagnac, Duke of Nemours, was decapitated in Paris; and his children were placed under the scaffold, so that they might be sprinkled with their father's blood, and thus be warned never to make war against their suzerain, the King of France. The Duke of Lorraine died very suddenly, and was believed to have been poisoned by the French king's emissaries.

The impetuous Duke Charles the Bold of Burgundy frequently renewed the war with King Louis XI., and was bribed as frequently to grant fresh truces. The Constable St. Pol, who had seized some of the towns on the confines of Burgundy, encouraged the animosities of both parties, as their agreement would have proved his ruin. Equally distrusted by the king and by the Duke of Burgundy, the Constable acted with impartial treachery toward both, thus insuring his ultimate destruction, though he deferred it by his artifices for some time.

In 1475 Duke Charles the Bold of Burgundy entered into an alliance with King Edward IV. of England and the Duke of Brittany, by which the English king agreed to revive the claims of his predecessors to the French crown. In the summer of that year Edward IV. landed at Calais with a splendid army of thirty thousand men; but the Duke of Burgundy, having lost half of his army in a foolish invasion of the territory of Cologne, was unable to furnish any aid to the King of England; and, as the other allies of Edward IV. proved lukewarm, that monarch's expedition failed. The Constable St. Pol had promised that he would surrender St. Quentin to the allies of the Duke of Burgundy, but when the English army appeared before the town it was fired upon and forced to retire.

These circumstances afforded Edward IV. an honorable excuse for putting an end to the war, of which he was already weary, and the liberal offers of Louis XI. contributed largely to the same result. The crafty King of France literally bribed the English monarch and the principal English nobility, who remained disgraceful pensioners of the French sovereign for several years. The two kings had an interview at Pequigny, in which they soon arranged the terms of a treaty for seven years, by which Louis XI. agreed to pay the expenses incurred by Edward IV. in the war, and betrothed his son, the Dauphin

Hostilities between Louis XI. and Charles the Bold.

Louis XI. and the Dukes of Alençon, Nemours and Lorraine.

Louis XI., Charles the Bold and the Constable St. Pol.

Alliance of Charles the Bold with Edward IV. of England and the Duke of Brittany.

Invasion of France by Edward IV.

Edward IV. Bribed into Peace by Louis XI.

Charles, to the English king's eldest daughter, engaging to have the marriage performed as soon as the parties reached the proper age.

Truce
between
Louis XI.
and
Charles
the Bold.

Charles the Bold of Burgundy was so incensed at the treaty between the two monarchs that he refused to be a party to it, but he afterwards concluded a truce with Louis XI. in order to enable him to continue his unjust war against the Swiss and the Duke of Lorraine. In accordance with the terms of the treaty between the Kings of France and England, the Constable St. Pol was to be surrendered to Louis XI. Seeing that his ruin was inevitable, the Constable fled to the court of the Duke of Burgundy, but Charles the Bold delivered him to the French king. The Constable's treason was so evident that he was promptly condemned by the Parliament of Paris, and was executed on the Place de Grève, December 10, 1475. This execution was the boldest blow which Louis XI. had thus far struck against the great feudal nobility of France. In addition to his vast possessions and his great personal influence, the Constable St. Pol was a member of the imperial family of Luxemburg, had married a sister of the queen of Louis XI., and was connected by marriage with several of the royal families of Europe.

Execution
of the
Constable
St. Pol.

Greatness
of the
Duchy
of Bur-
gundy.

Duke Charles the Bold of Burgundy had exacted a large price for his abandonment of the Constable St. Pol. This ambitious prince was already one of the wealthiest and most powerful sovereigns of Europe. His great-grandfather, Philip the Bold, who had been granted the duchy of Burgundy in fief by his father, King John the Good of France, in 1363, had also acquired by inheritance and marriage Franche-Comté, or the Free County of Burgundy, and also the counties of Flanders and Artois, with Mechlin, Antwerp and other towns. His son John the Fearless (1404-1419) and his grandson Philip the Good (1419-1467) extended their possessions still farther over the Netherlands, and built up a dominion that vied with Italy in civilization, industry and prosperity. Philip the Good was one of the richest and most powerful princes of his time, and his Netherland chivalry were celebrated for their splendor, adroitness and polished manners. The wealthy manufacturing and commercial towns of Ghent, Bruges, Brussels, Antwerp, Louvain, Mechlin and others possessed great privileges and liberties, and a warlike militia. Charles the Bold—who, as we have seen, succeeded his father Philip the Good in 1467—enlarged his dominions and raised the splendor of his chivalrous court to the highest degree.

Its
Civiliza-
tion In-
dustries,
Wealth
and Pros-
perity.

Ambition
of Charles
the Bold.

Charles the Bold was a man of vigor, courage and warlike spirit; but his ambition and his violent passions rendered him rash, obstinate and insolent. He sought to found a new Burgundian kingdom by making himself master of the entire region between the Rhine and the

Alps on the east and the territories of the French crown on the west, from the Mediterranean on the south to the North Sea on the north; but his efforts were frustrated by the crafty Louis XI.

In pursuance of his ambitious designs, Charles the Bold proceeded to take possession of the duchy of Lorraine, driving out the young Duke René. As the price of the deliverance of the Constable St. Pol into his hands by the Duke of Burgundy, Louis XI. permitted Charles the Bold to seize Lorraine without himself opposing it, but he instigated the Swiss to treat the Duke of Burgundy with such insolence that, after making himself master of Lorraine, Charles the Bold turned his arms against the brave mountaineers. The King of France was well convinced that an encounter with the hardy Swiss would ruin his powerful rival, and events justified his calculation.

Charles the Bold led a stately and splendidly equipped army across the Jura against the Swiss; but he suffered so disastrous a defeat in the battle of Granson, March 2, 1476, that the survivors were dispersed in disorderly flight; and his admirable artillery and his magnificent camp filled with costly stuffs, with gold, silver and precious stones, came into the possession of the victorious Swiss, who did not know their value.

Maddened by the disgrace of this defeat, Charles the Bold led a new army against the Swiss a few months afterward; but the Swiss again defeated him in the battle of Morat, June, 1476, the flower of the Burgundian chivalry being left dead upon this fatal field, and the victors being again enriched with an immense booty. The Swiss canton of Berne wrested the Valais from the ducal house of Savoy, the ally of Burgundy; and the Duke of Lorraine recovered his lands from the vanquished Duke of Burgundy, reëntering his capital, Nancy, in triumph; while the subjects of Charles the Bold broke out into open disaffection and reproached him bitterly for his ambition and rashness.

With the recklessness of despair, and meditating nothing but vengeance, Charles the Bold rejected every proposal of peace, and took the field against the Duke of Lorraine by invading that prince's territories and laying siege to Nancy. Duke René, by means of funds furnished to him by Louis XI., collected an army of twenty thousand Swiss, Alsacians and Lorrainers, and marched to the relief of his capital; and in a decisive battle in the frozen fields before Nancy, in January, 1477, Charles the Bold suffered a third disastrous and decisive defeat, and was slain in a frozen morass during his flight from the fatal field.

The Duke of Burgundy owed his defeat and death largely to the treachery of the Italian condottieri in his service, commanded by the

Seizure of
Lorraine
by
Charles
the Bold.

His War
with the
Swiss.

Battle of
Granson.

The
Spoils.

Battle of
Morat.

Triumph
of the
Duke of
Lorraine.

Battle of
Nancy.

Death of
Charles
the Bold.

Treachery of His Italian Condottieri. Count of Campobasso. This Italian officer had long been attached to the Duke of Lorraine, had sworn to compass the ruin of his master, Charles the Bold, and had almost openly bargained for the assassination of the Burgundian duke. With almost inconceivable credulity, Charles the Bold continued to trust him, though warned of his treachery; and when Louis XI. sent him word to beware of the treacherous Italian, the unfortunate Charles declared the letter to be the strongest evidence of Campobasso's fidelity, saying: "If evil were designed, Louis would be the last to send me warning."

Warning Letter of Louis XI.

Desertion of Charles the Bold by the Italian Condottieri.

Burial of His Body.

Seizure of Burgundy by Louis XI.

Mary of Burgundy.

Revolt in Ghent against Mary of Burgundy instigated by Louis XI.

Marriage of Mary of Burgundy with Maximilian of Austria.

Scarcely had the armies of the Dukes of Burgundy and Lorraine met on the fatal field of Nancy than Campobasso deserted with his condottieri, leaving fourteen desperadoes to assassinate Charles the Bold in the tumult. Dismayed by this unexpected defection, the Burgundians gave way at the first onset; and after the battle was over the dead body of Charles the Bold was found lying under a heap of slain, so disfigured with wounds as to be scarcely recognized. His generous foe, the young Duke of Lorraine, when shown the dead body, took hold of the right hand and uttered the simple words: "God rest thy soul! thou hast caused us much evil and sorrow." The Duke of Lorraine then ordered the body of the unfortunate Burgundian duke to be honorably interred.

The death of Charles the Bold put an end to the Burgundian dominion. Louis XI. instantly seized the Burgundian territories, and, claiming the duchy of Burgundy as a lapsed fief, annexed it to the French crown, to which it remained united thereafter. Louis XI. proclaimed himself the guardian of Mary of Burgundy, the daughter of Charles the Bold, who was his kinswoman, and pledged himself to watch faithfully over her interests.

Mary offered to unite her dominions to those of the King of France by a marriage with the Dauphin, but Louis XI. was base enough to betray Mary's letters to the factious citizens of Ghent, thus inciting a revolt of the Flemings against the princess. The revolted citizens condemned two of Mary's most faithful servants to death as traitors; and, in spite of her entreaties, the enraged mob caused the condemned servants to be executed in the market-place of Ghent, and the princess returned to her palace sad and disconsolate.

Mary, after vainly appealing to the French king to carry out his promises to her in good faith, and with the full approval of her subjects, married the Archduke Maximilian of Austria, afterwards the Emperor Maximilian I. The marriage was solemnized August 18, 1477, much to the chagrin of Louis XI., who had hoped to marry the Dauphin Charles to the Burgundian princess, or, at least, to defraud her of her inheritance.

The marriage of Mary of Burgundy with Maximilian of Austria laid the foundation of the future greatness of the Austrian House of Hapsburg, and was the source of the jealous enmity between that dynasty and France, which produced so many wars in Europe during the next two centuries. Louis XI. vented his rage on the Duke of Nemours, who had been a member of the League of the Public Good, and had been jealously watched by the French king ever after. The Duke of Nemours had been arrested in August, 1476; and after a cruel imprisonment of a year he was executed in August, 1477.

Results
of This
Marriage.

Arrest
and
Execution
of the
Duke of
Nemours.

After the death of Mary of Burgundy, in 1482, by a fall from her horse while hawking, the people of Ghent chose her infant son and daughter, Philip and Margaret, for their sovereigns, and placed them under the guardianship of their father Maximilian. Louis XI. renewed his treacherous intrigues for the purpose of instigating a rebellion in the towns of the Netherlands against Maximilian. Ghent renounced Maximilian's authority; the guilds of Bruges kept him a prisoner for some time; the duchy of Brabant wavered; but, nevertheless, Maximilian, by his courage and conduct, induced the whole of the Netherlands to recognize his guardianship of his infant children.

Treacher-
ous
Intrigues
of
Louis XI.
against
Maxi-
milian of
Austria.

Louis XI. kept the duchy of Burgundy and the county of Picardy. Margaret, the daughter of Mary and Maximilian, was affianced to the Dauphin Charles, and was sent to France to be educated. It was agreed that she should receive as a dowry Franche-Comté, or the Free County of Burgundy, and the counties of Artois, Macon and Auxerre, which, in the event of the failure of issue of the marriage, or the non-performance of the marriage, were to revert to her brother Philip, the son of Mary and Maximilian. Louis XI. renounced his claims to French Flanders, and agreed never again to encourage revolt among the Flemings. Such were the conditions of the Treaty of Arras.

Terms
of the
Treaty of
Arras.

We have already alluded to the Treaty of Pequigny, by which the Dauphin Charles was betrothed to the Princess Elizabeth, the daughter of King Edward IV. of England. The English king was enraged at the insult to him conveyed by the Treaty of Arras, and prepared to invade France; but his sudden death in April, 1483, relieved Louis XI. of all danger.

Relations
with
England.

Louis XI. was now at the height of his power, and vastly enlarged his dominions by means generally more or less dishonorable. In addition to the territories wrested from the house of Burgundy at the death of Charles the Bold, Louis XI. about this time came into possession of the duchy of Anjou by the bequest of René, the last duke of that province; and a year afterward he obtained the counties of Maine and Provence by the same bequest. The duchy of Guienne and the counties of Alençon and Perche were annexed to the possessions of the

Vast
Increase
of Terri-
tories
of
Louis XI.

The
French
Nobles
Awed
into Sub-
mission.

French crown by less honorable means. The counties of Roussillon and Cerdagne also became the property of the French crown, having been pawned by King Ferdinand the Catholic of Spain. The duchy of Brittany was the only great feudal fief of France that yet remained independent of the French crown. The boldness with which Louis XI. had struck at the French nobles had awed them into submission, and his acknowledged diplomatic skill and success had made him one of the most influential and powerful monarchs of Europe.

Louis XI.
Stricken
with Apo-
plexy.

In the midst of his prosperity, Louis XI. was stricken with apoplexy while sitting at dinner one day in March, 1480, which at once deprived him of his sense and speech. Though he partially recovered from this attack, his health was never fully restored. He perceptibly declined day after day, and he dreaded death more and more as the fatal day came nearer. Everything appeared to inspire him with jealous fear. He removed his queen from the court, and kept his son a close prisoner in the castle of Amboise. He always retained in his suite Louis, Duke of Orleans, the first prince of the blood royal, whom he had barbarously deprived of the advantages of education. He compelled this prince to marry the princess Jane, who possessed an amiable disposition, but with whom he had no issue.

His
Jealous
Fear.

His Treat-
ment of
Louis,
Duke of
Orleans.

His Dread
and Sus-
picions.

Conscious, as he had himself told his son, "that he had grievously oppressed his people," Louis XI. lived in constant dread of their revenge. He therefore shut himself up in the strong castle of Plessis les Tours, which he fortified by digging ditches and placing iron spikes in them. As he did not dare to trust his own subjects, he was guarded night and day by a band of Scottish archers, who had orders to shoot any person who approached the castle without first making himself known. The gates of the castle were never opened, but such persons as were allowed to enter were admitted through a small gate called the *wicket-gate*, through which only one person could pass at a time. The cruel tyrant's dread of the nobles was so great that the princes of his own family, even his own daughters, were forbidden to visit him without invitation. The avenues to this miserable abode were lined with gibbets instead of trees.

His Last
Gloomy
Solitude.

The
Wicket-
gate.

His
Three
Com-
panions.

Pretended
Astro-
log. and
Predic-
tion.

The three companions of his solitude were his barber, Oliver Daim; his hangman, Tristan l'Hermite, and his physician, Jacques Coctiers. The cruel tyrant was a miserable slave to the last of these intimate associates, who was an artful quack and pretended that an astrologer had predicted that according to the decrees of fate the physician himself should die four days before the king. The wretched monarch therefore watched over the life of the unscrupulous physician with the utmost care, loaded him with presents, and submitted to all his insolence.

Fearing that his subjects might deprive him of his government because of his increasing imbecility, the tyrant made a great show of attention to business, and pretended to read all the documents committed to his secretaries, though he could not see a single word. In order that he might be promptly informed of what was transpiring in all parts of his kingdom, he established regular posts. Though these were employed in the king's service, citizens were permitted to ride post horses on payment of a certain sum. In order to persuade mankind that his health was perfectly restored, the unhappy king sent embassies to foreign princes, wore the most elegant robes instead of the plain and shabby dress that he had hitherto worn, and sacrificed additional victims to his suspicious cruelty and undying revenge.

The miserable king sought to divert his thoughts by amusements. As hunting had been his favorite diversion when he was in health, he caused many rats to be caught and turned loose in his chamber, where he hunted them with cats. But as he soon became tired of this pastime, his attendants devised a more innocent diversion; collecting the peasants, dividing them into bands and distributing them in the meadows about the castle, where some played on the pipes, while others danced and sung. To conceal the ravages of disease, the wretched king, now dressed with splendor, looked at the peasants from the windows of the castle; but when he perceived that any one observed him he instantly retired, and did not again appear that day.

The nearer death approached the more he dreaded it, and he sought to prolong his life by all the arts of superstition. He kept various relics about his person, and little leaden images were stuck around in his cap. He constantly addressed his prayers to these images, and caused holy oil to be brought from Rheims and kept it on his table. The Pope sent the unhappy king various articles of assistance from Rome, and even the Sultan of the Ottoman Turks sent a deputation of holy relics from Constantinople. The wretched monarch feared to accept these last, as they came from un-Christian hands. His chief hope was in the prayers of Francis de Paule, a pious hermit of Calabria, whom he had brought to his castle, and before whom he frequently fell on his knees, begging him to prolong his life; but the honest hermit announced to the despairing monarch that his case was hopeless, and recommended him to prepare for another world.

Thus deprived of his last hope, and finding himself to be growing weaker day by day, Louis XI. sent for his son, and exhorted him not to govern without the aid and advice of the princes and nobles, not to change the great officers of state at his accession, not to continue the oppressive taxes, and to make his administration as unlike his father's as possible. The chief anxiety of Louis XI. was to die on Saturday,

His
Anxiety,
Imbecil-
ity and
Cares.

His
Estab-
lishment
of Posts.

His Pre-
tensions
and
Cruelties.

His
Amuse-
ments
and
Pastimes.

Rat
Hunting
and
Peasant
Diver-
sions.

His Last
Miserable
Days.

His Relics
and
Images.

Prayers of
Francis de
Paule of
Calabria.

Advice of
Louis XI.
to His
Son.

Death of Louis XI. which he considered the most fortunate day; and this wish was gratified, as he died Saturday, August 30, 1483, in the sixty-first year of his age and the twenty-second of his reign.

His Cruel Executions. Few sovereigns have been more execrated than Louis XI. More than four thousand persons were executed for state offenses during his reign, and he took a fiendish delight in witnessing their torments. He,

His Other Doings. however, diligently attended to the administration of justice, and made several judicious regulations in the law courts; and although he oppressed his subjects very much he never permitted others to do so. He was the first to establish posts in France, to gratify the restless desire for news; and the first printing-press was made in Paris during his reign.

Charles VIII., the Courteous, A. D. 1483-1498. Upon the death of Louis XI., in 1483, his son, CHARLES VIII., surnamed *the Courteous*, a boy of thirteen years and in feeble health, became King of France. That age was the legal age of majority; but the weakness of his constitution, and the ignorance in which he had been reared, rendered him unfit to take the government in his own hands.

Regency of His Sister, Anne of Beaujeu. Louis XI. had by his will appointed his daughter, Anne of Beaujeu, guardian to her brother, the young king. This princess was a woman of excellent understanding, high spirit and vigorous resolution, possessing much of her father's craft, without any of his cruelty and perfidy.

The States-General and the Regent, Anne of Beaujeu. The princes of the blood royal, particularly the Dukes of Bourbon and Orleans, considered it beneath their dignity to submit to the control of a woman, declaring that as the Salic Law excluded females from the French crown it also rendered them incapable of exercising the regal functions; and the States-General was summoned to decide on this important question. Contrary to the expectation of the princes of the blood royal, the States-General confirmed the will of Louis XI. and acknowledged Anne of Beaujeu as regent, but appointed a council of twelve of the principal nobles to assist her in the administration. Thereupon the Dukes of Bourbon and Orleans appealed to arms, but the promptitude of the regent disconcerted their plans. The Duke of Bourbon was forced to submit to whatever terms Anne was pleased to dictate, while the Duke of Orleans was obliged to seek refuge in Brittany. By the death of the Duke of Bourbon soon afterward, the regent Anne of Beaujeu became Duchess of Bourbon; that prince having been her husband's elder brother.

Rebellion of the Dukes of Bourbon and Orleans Suppressed. Though the inhabitants of the duchy of Brittany had always manifested a strong love of independence and had shown themselves unwilling to become incorporated with either the duchy of Normandy or the Kingdom of France, the discontent of a large part of the Bretons induced them to solicit the assistance of the King of France against

Occupation of Brittany by French Troops.

their duke, but they discovered when too late that a powerful ally soon becomes a master. King Charles VIII. sent them an army far exceeding the number of troops that had been stipulated for. He garrisoned the towns of Brittany with French troops, and claimed the duchy in right of the ruling family of Blois, the former rivals of the Montforts, the house of Blois having bequeathed their pretensions to the French king.

The Bretons discovered their error when too late, submitted to their duke and joined him with all their forces; but they were totally defeated by the French army at St. Aubin, July 28, 1488, their bravest leaders being either killed or taken prisoners, and the whole of Brittany being thus placed at the mercy of the victorious invaders. The Duke of Orleans and the Prince of Orange were among the prisoners taken by the triumphant French. The regent Anne of Beaujeu imprisoned the Duke of Orleans, but released the Prince of Orange.

The Duke of Brittany was thus obliged to make peace on very disadvantageous terms, and grief hastened his death, which occurred in September, 1488. He left two daughters, one of whom soon followed her father to the grave. The surviving daughter, Anne, the heiress of Brittany, was only a child of thirteen, but conducted herself with great wisdom under all the difficulties of her situation. Her subjects were divided into several parties concerning her marriage.

The regent Anne of Beaujeu resolved to seize the opportunity of annexing the duchy of Brittany to the territories of the French crown, and induced her brother, King Charles VIII., to demand that Anne of Brittany should not assume her title of duchess until the question of succession had been judicially decided between herself and the King of France, and that she should submit herself to his guardianship. As Anne of Brittany rejected these demands, a French army invaded the duchy and took Brest and other important towns.

The French invasion of Brittany alarmed England, Germany and Spain, as those nations were extremely jealous of the rapid growth of the French power; and they formed an alliance to preserve the independence of Brittany. In the spring of 1489 an English and Spanish army landed in Brittany, but no decisive action occurred. The English soon retired; and in the summer of 1490 the young Duchess of Brittany was persuaded to contract a marriage by proxy with the Archduke Maximilian of Austria, the widower of the Duchess Mary of Burgundy, and afterwards Emperor Maximilian I. Anne of Brittany then assumed the title of Queen of the Romans, but to her disappointment she obtained no aid from Maximilian, who was then engaged in a war with Hungary. In the meantime the duchy of Brittany was reduced to great suffering.

**Battle
of St.
Aubin.**

**Death
of the
Duke of
Brittany.**

**His
Daughter
Anne.**

**Designs
of Charles
the
Courteous
on
Brittany.**

**Alliance
of
England,
Germany
and Spain
with
Brittany.**

**Anne of
Brittany
and Maxi-
milian of
Austria.**

Charles
VIII.,
Anne of
Beaujeu
and the
Count of
Dunois.

In 1490 King Charles VIII., then twenty years of age, assumed the government of France. He immediately released the Duke of Orleans, to whom he was tenderly attached, and effected a reconciliation between that prince and his sister, the regent, Anne of Beaujeu, Duchess of Bourbon. By this consummation the Count of Dunois, who had been the chief counselor of the Duchess Anne of Brittany, was won over to the king's side.

Marriage
of Charles
the
Courteous
with
Anne of
Brittany.

The Count of Dunois had advised the marriage of Anne of Brittany with the Archduke Maximilian of Austria; but, as that prince never assisted her against the power of France, the Count of Dunois induced her to end her trouble by marrying the King of France. Reduced to utter despair and deserted by Maximilian, she consented to this arrangement. The Duke of Orleans contrived an interview between King Charles VIII. and Anne of Brittany at Rennes. The king and the duchess were well pleased with each other; and their marriage was solemnized at the chateau of Langeais, in the province of Touraine, in December, 1491. Thus the duchy of Brittany became fully united with the crown of France; and, in order to make this union permanent, it was stipulated in the marriage contract that if Charles VIII. should diè without issue the queen should marry his successor, or if he were married she should marry the next heir of the French crown.

Annexa-
tion of
Brittany.

Disad-
vantages
of This
Marriage
to Maxi-
milian of
Austria.

The marriage of Charles VIII. with Anne of Brittany was a double insult to Maximilian of Austria, as it deprived him of his bride and his daughter Anne of a husband, that princess having been betrothed to Charles VIII. in her childhood. The counties of Artois, Charolois, and Franche-Comté, or the Free County of Burgundy, which had been ceded by Maximilian as his daughter's dowry, were restored to him. The Archduke of Austria was unable to avenge the insult thus offered him, because of his war with Hungary and troubles in Flanders, which kept him thoroughly occupied. He submitted with as good grace as possible, and when the Burgundian territories just named were restored to him he made peace with France by the Treaty of Senlis, in May, 1493.

Peace
with
England
and
Spain.

Peace was soon afterward concluded between France and England by the payment of a large sum of money to King Henry VII. of England as indemnity for his expenses in the war in Brittany. Peace was also made between France and Spain; the French king ceding to King Ferdinand the Catholic of Spain the counties of Roussillon and Cerdagne, which King John II. of Aragon had pawned to Louis XI. of France; but the money for which they had been pawned was not returned to the King of France.

France was now at the highest pitch of power; and King Charles the Courteous resolved upon enforcing some claims which he had upon

the Kingdom of Naples, and for this purpose he invaded Italy with eighteen thousand men; and, after receiving the submission of many Italian cities, he entered Rome and Naples in triumph. But when the King of France considered his Italian conquests secure, a powerful coalition was formed against him by the Italian princes, the Emperor Maximilian I. of Germany, and Ferdinand and Isabella of Spain. The allies attempted to cut off Charles's retreat to France, but he defeated their united forces in the battle of Fornovo, and reached his kingdom in safety; but all his conquests in Italy were lost to him. The whole Kingdom of Naples was soon recovered from the French by the able Spanish general, Gonsalvo de Cordova, "the Great Captain." The events of these Italian wars of Charles the Courteous will be more fully narrated in another volume of this work, as they are very important in the general history of Europe.

Wars of
Charles
the
Courteous
in Italy.

Battle of
Fornovo.

In 1497 Charles the Courteous sent another expedition into Italy to retrieve his fallen fortunes, but soon concluded a truce with his enemies, and his troops returned. He had ruined his health by debauchery, but he now suddenly surprised and gratified his friends by dismissing the companions of his guilty pleasures and forsaking his evil habits. He then applied himself diligently to public affairs and introduced many salutary reforms in the government, thus seeming to live only for the good of his subjects. He dismissed all unjust judges and unworthy persons from their offices. He showed a determination to effect a reform in the manners of the clergy, whose extreme ignorance and vices had made them contemptible in the eyes of the people, when his life was suddenly cut short.

Salutary
Reforms
of Charles
the Cour-
teous.

Charles the Courteous was suddenly attacked with apoplexy at his splendid new palace at Amboise, April 17, 1498, falling senseless to the ground as he said to one of his attendants that he hoped he should never commit another sinful act, and dying soon afterward on a wretched bed to which he had been carried, in the twenty-eighth year of his age and the fifteenth of his reign.

Sudden
Death of
Charles
the Cour-
teous.

Charles VIII. was a sovereign with a good natural disposition. His kindness of manner and his amiable qualities endeared him to all who knew him, and it is said that he never uttered an expression which could wound the feelings of any human being. His courtesy and affability acquired for him the surname of *the Courteous*. Two of his servants are said to have died of sorrow for his death; and his widow, Anne of Brittany, was almost crazy with grief. But his father's barbarous policy in depriving him of the advantages of education and confining him in the company of menials produced the worst effects on his character, giving him a taste for sensual pleasures, because he knew no other, and causing that mixture of obstinacy and

His Good
and Bad
Traits.

indecision in his character so commonly perceptible in persons of vigorous minds and little information.

Louis
XII.,
"the
Father
of His
People,"
A. D.
1498-
1515.

His Good
Char-
acter.

His
Prime
Minister,
George
d' Am-
boise.

His
Forgiving
Spirit
toward
His
Former
Rivals
and Foes.

His
Divorce,
and His
Marriage
with
Anne of
Brittany,
Widow of
Charles
VIII.

On the death of Charles the Courteous, in 1498, without children, his third cousin, the Duke of Orleans, ascended the throne of France with the title of Louis XII., and was the only King of France belonging to the Orleans-Valois branch of the dynasty of the Capets. He was anointed at Rheims, May 27, 1498, and was crowned at St. Denis, July 1, 1498. He was the grandson of the Duke of Orleans who had been assassinated by Duke Philip the Good of Burgundy in 1407, and was the great-grandson of King Charles the Wise. He was in the prime of life at the time of his accession. The calamities which he had suffered in the early part of his life produced a beneficial effect upon his character. Louis XII. was one of the best kings that ever wore a crown. He was so solicitous for the welfare of his subjects, and was so beloved by them in return, that he was called "*the Father of his People.*"

Immediately on his accession, Louis XII. rewarded the zeal and fidelity of George d' Amboise, Archbishop of Rouen, by appointing him prime minister; and never did a favorite better deserve the confidence of his master. During his entire administration this minister caused the sciences and trade to flourish. He was a munificent patron of literature, and his general conduct caused him to be as much beloved as his sovereign. He labored zealously to effect a reformation among the clergy, and promoted this reformation by his own example; as he would hold but one benefice at a time, and devoted two-thirds of the revenue of that benefice to the relief of the poor and the repair of churches.

The first care of Louis XII. was to lessen the taxes and to improve the administration of justice. Being importuned to remove from the command of the army a brave old general, De la Trimouille, who had taken him prisoner at the battle of St. Aubin, Louis XII. magnanimously replied: "It does not become the King of France to revenge the injuries of the Duke of Orleans." His niece and former rival, Anne of Beaujeu, Duchess of Bourbon, was distinguished by special marks of favor and regard; and those who had taken part against him in his struggle with that princess during the minority of Charles VIII. were assured that they need have no fear of losing their positions.

Anne of Brittany, the widow of Charles VIII., had retired to Nantes soon after the death of her husband, and had resumed the government of the duchy of Brittany, living like an independent sovereign. Louis XII. was already married to a wife whom Louis XI. had forced him to espouse, and who was a princess of blameless reputation and great merit, though deformed in person. In order to carry out the treaty

for the union of the duchy of Brittany with the French crown, it was necessary for Louis XII. to divorce his wife and marry Anne of Brittany, as he had no children. Pope Alexander VI. granted a dispensation for this purpose; receiving in return for his share in the transaction the title of Duke of Valentinois, in Dauphiny, and a handsome pension for his son, Cæsar Borgia. Louis XII. then married Anne of Brittany. The queen retained the administration of the duchy of Brittany; and it was stipulated that if there should be no children by this marriage Brittany should revert to the descendants of its ancient dukes, and that if two sons were born to Louis XII. and Anne the second son should be Duke of Brittany.

Anne was quite remarkable for the propriety of her conduct and for her simple manners. Her court was a model of decorum. She was always surrounded by a numerous train of young ladies, whom she employed in embroidering and other work suitable to their rank. She herself would sit at work in the midst of these ladies. She was a very excellent woman, and was one of the best of the Queens of France. Her heart is still preserved in the Royal Library of Paris, inclosed in a gold case.

Anne's
Good
Char-
acter.

In 1499 King Louis XII. sent an army into Italy to enforce his hereditary claims upon Milan. The French conquered Milan and Genoa, and Louis XII. and King Ferdinand the Catholic of Spain wrested Naples from its king, Frederick; but a quarrel arose between the robbers, and the Spanish king forced the French monarch to yield his claim upon Naples. In 1508 Pope Julius II., the Emperor Maximilian I. of Germany, King Ferdinand the Catholic of Spain and King Louis XII. of France formed the powerful League of Cambray against the Republic of Venice; but the Pope and Louis soon quarreled and open war ensued, and the Venetians secured the alliance of the Pope and the King of Spain. The French defeated the combined forces of their enemies in the great battle of Ravenna, on the 11th of April, 1512. In the following year (1513) King Henry VIII. of England invaded France and won the *Battle of the Spurs*, near Tour-nay.

Wars of
Louis
XII. in
Italy.

League of
Cambray.

Battles of
Ravenna
and the
Spurs.

Anne of Brittany, the wife of Louis XII., died in 1514. The king was sincerely attached to her, and was deeply afflicted by her death. Louis XII. now concluded peace with all his enemies but the Swiss, who refused to treat with him. By the terms of the treaty Louis XII. paid a large indemnity to England and married the Princess Mary, the sister of King Henry VIII., August 7, 1514. Louis XII. died a few months after this marriage, January 1, 1515, and was deeply mourned by his subjects. As his only children were two daughters, his heir was his cousin, Count Francis d' Angoulême. On his death-

Death of
Queen
Anne.

Marriage
of Louis
XII. with
Mary,
Sister of
Henry
VIII. of
England.

Death of
Louis
XII.

Venera-
tion
for His
Memory.

Philippe
de
Comines,
the
Historian.

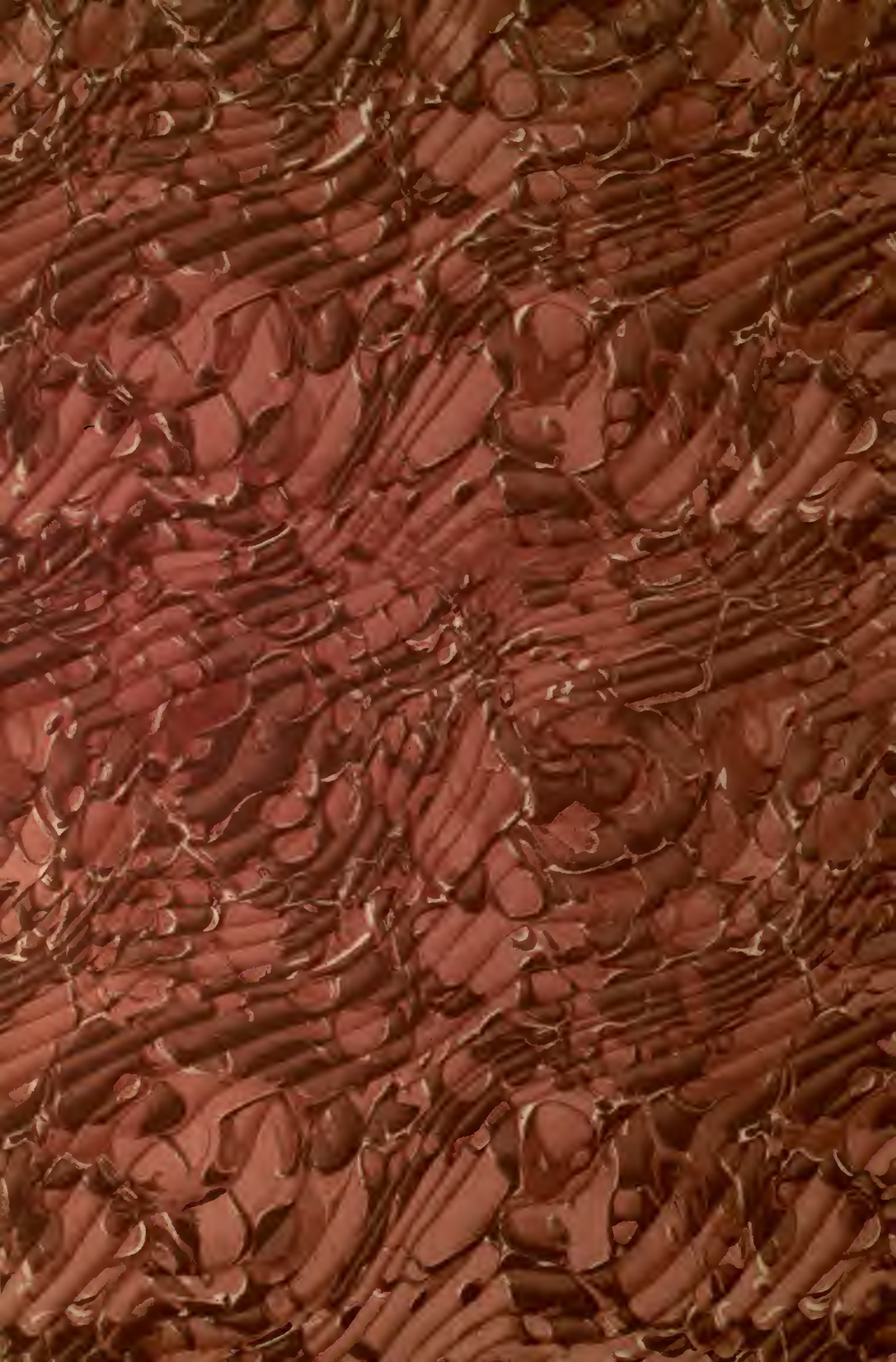
bed Louis XII. sent for this prince, and, embracing him, said: "I am dying; I commend my subjects to your care."

The French people justly venerated the memory of Louis XII., because he diminished the old taxes one-half and never imposed any new ones, notwithstanding his long wars and many reverses. He vindicated his economy by frequently saying: "I had rather see the courtiers laugh at my avarice than my people weep on account of my expenses."

During this period flourished the celebrated French historian Philippe de Comines, who was born in 1447, and whose *Memoirs* present a vivid and reliable account of the court of Louis XI. and of the chief events and general character of the age in which he lived. This great mediæval French historian died in 1511.

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